APHORISMES OF CHRISTIAN RELIGION:

Syn.8.59.56

OR,

A VERIE COMPENDIOVS abridgement of M. I. CALVINS Institutions, set forth in short sentences methodically by M. I. PISCATOR:

And now Englished according to the Authors third and last edition,

By H. Holland.

Be not caried about with diuerse and strange doctrines: for it is a good thing that the heart be established with grace, &c. Heb. 13. 9.

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1596.

TO THE REVEREND FATHER, THE RIGHT WORSHIPFVLL

M^r. D. Goodman, Deane of Westminster, grace and peace by Iesus Christ.

WE see (right worshipfull) that a great nũber (blessed bee God for our happy peace, and this sweete calme so long continued) haue attained some knowledge of God by the preaching of the Gospell: yet how few I feare, haue truly learned and knowen Christ: for the wordes of Iohn are, *He that sinneth, hath neither* Ephe. 4. 19. 20. 1. Iohn. 3. 6.

ſeene nor knowne him. And Gregorie
Gregor. Paſtoral. cur. 1. pars. cap. 2. ✕ ſaith truly; *Viuendo conculcant, quæ non opere ſed meditatione didicerunt.* Looke what knowledge is attained by bare ſpeculation, without experience of faith, and practiſe of life, it is but a dimme light ſoone quēched. Light is good, & the firſt ſtep to life, darkneſſe is euill and daungerous, and the way that leadeth vnto death, & yet moſt men *loue darkeneſſe more then light, becauſe their deeds are euill.* Iohn. 3. 19. VVherfore to helpe forwards this kinde of men, which do but ſip and taſt but litle of holy religion, I haue ſpent ſome houres to tranſlate this little treatiſe, which will giue the willing mind in a very ſmall time a ſynopſis or ſhort view of the whole bodie of Gods holy truth, the pure worſhip and ſeruice of God. It hath done much

Three times publiſhed in Latin.

much good, no doubt in Latin, and I truſt it ſhall by Gods bleſſing and goodneſſe, profite ſome in Engliſh.

The ſame reaſons which moued the author to commend this booke to that good, old, & reuered father M. Beza (his age, his place and calling, his ſpeciall loue and affection towards him) were motiues alſo vnto me (right worſhipfull) to recommend the ſame vnto you: for your Chriſtian care, & fatherly Ioue and affection towardes me, I find to be ſuch, not in words but in deeds, that I may and muſt nothing doubt of your fauorable acceptation. Next for the gift (the booke I meane) it is the ſame: for the outward coate and colours are onely changed, but the ſubſtaunce and matter is the ſame. And as for my loue towardes you, I

Beza

can no way teſtifie it as I would, but vnto God onely in prayer for you: The Lord God cõtinue your good health, and graunt you the good comfortes of his holie ſpirite, the peace which paſſeth all vnderſtanding in this life, and an euerlaſting reſt in the kingdome of glorie, by and through Ieſus Chriſt our alone Sauiour and redeemer. Amen. The yeare of Chriſt. 1596. Maij. 18.

Your worſhips euer to vſe
in the Lord Chriſt.

Henr. Holland.

To the Reader.

THou haſt here (Chriſtian Reader) an abridgement or ſhort view of M^r. Caluins Inſtitutions, a worke ſo much commended for many yeares, and ſo embraced and publiſhed in all reformed Churches & in all languages Latin, French, Dutch, English &c. as no one worke of any late writer hath had the like acceptation and generall approbation. The learned profeſſors and readers in open ſcholes haue yearely read ouer, and commended this worke vnto their auditories, as the Schoole men in the blinde age haue done the M^r. of Sentences, and others of late yeares Phil. Melancth Common Places. It was not the authors meaning, nor my deſire to make any man negligent, in perſing the great worke it ſelfe, but rather to

Maſter Caluins Inſtitutions reading opē ſcholes, as Pet. Lumbard, by the Schoolemē.

Philip. Mel. by Pezellus.

excite and helpe slow wits to search into the fountaine, whence these small braunches are deriued. Let this little booke be therfore vnto thee, but as a methodicall index, to helpe and confirme memorie.

The world is full of bookes, but few good: The light is great, I wish it may be greater, for light is good and darknes euill. It is granted of all men that the essentiall difference betweene man and beast is reason, the light of nature; but betweene man and man the speciall difference is Religion: betweene true Religion and the false, the light of God, Gods holy written truth. The Turkish Paganisme hath an Alcoron: the Papacie is grounded vpō the traditiōs of mē, the naturall man the seruant of sin will hearken, beleeue and follow the poore light of blind reason, blind sense, Iam.1.13.14. *and what is more daungerous, his most blind and corrupt concupiscence the mother of all sin: So let the seruant of Christ, harkē, beleeue & obey the holy Gospell of Iesus Christ. If mē will not heare, they cā not learne: if they will* Rom.10.14. *not learne, they cā not know, if they will not know, they can not beleeue: if they do not beleeue, they cā not loue: if they do not loue, they*

can

can not truſt: if they do not truſt, they haue no ſounde feare: if there be no ſounde feare, they be not humbled: if they be not humbled, they can not worſhip God: if they be not true worſhippers, they can not be ſaued.

Concerning my tranſlation, I haue not followed the authours vvordes, but I truſt I haue his meaning in plaine and beſt knowen termes. I remenber the vvitty Poet which taught in me youth:

Non verbum verbo curabis reddere fidus Interpres——— *Horat. arte Poetic.*

Againe, for my boldneſſe & libertie ſomtimes in omiſſion, ſometimes in addition of vvordes and ſome few ſentences: I haue the authour himſelfe for example, as may appeare in the Epiſtle following. There is nothing materiall pretermitted. I amplified no where ſo much as in the doctrine of the Lordes Supper (and there not much) for the better vnderſtanding of ignoraunt people, vvhich ſo much in moſt places prophane the ſame.

I know that Gregory ſaith right vvell & truly, ars artium eſt regimen animarũ, *the gouernement & care of ſoules is the beſt arte & faculti on earth: & again,* Præconis of- *Gregor. Paſtor. cur. 1. p.*

ficium ſuſcipit quiſquis ad ſacerdotiũ accedit, vt ante aduentum iudicis, qui terribiliter ſequitur, ipſe ſcilicet clamando gradiatur: *that euerie Miniſter of Chriſt as a crier muſt go on before, and that the dreadfull iudge of all the vvorld followes after: who then is ſufficient for theſe things?* 2.Cor.2.16. *True it is, that the preaching of the Goſpell muſt be our greateſt care. I ſpẽd therfore but ſome houres for my refreshing, as it vvere on this manner. I truſt to offend none iuſtly, my hope is to do good to ſome, and my deſire is to many. The Lord Chriſt ſchoole vs, and prepare vs for his kingdome.*

Thine in Chriſt Ieſu,
Henry Holland.

This

THis copie past from my ragged hand after the first writing to the presse immediatly: for the whole worke had not aboue six whole dayes. The worke-men were wearied with the hand, and the hast might haue caused many errours. Wherfore I must desire thee, good Reader, friendly to correct these few faults which haue escaped.

Errata.

Pag.1. marginall note or, for, as. pag.1. Aphoris. 3. of yeares and iudgement. pag.22. Aphoris.3. commendeth for commandeth. pag.39. Aphoris.2. supply as if they had read. pag.42. Aphoris.11. put out stirring. pag.48. Aphoris.17. which came of, for which came not of Abrah. pag.56. first line, the last, for and at the last. pag.69. Aphoris.9. reade by faith imputed vnto vs. pag.115. Aphoris.5.7.8. in for into. pag.125. Aphoris.6. of for and. pag.144. Aphoris.16. were for we. pag.172. se&8. panem Domini and panem Dominum transposed. pag.181. Aphor.14. put out that.

THE AVTHORS PREface to Maiſter Beza.

I Suppoſe you can remember (right reuerend) what moued our friend *Caſpar Oleuian*, a man of bleſſed memorie to publiſh his abridgement of that great worke, of that right worthie man of God Maiſter Caluin, I meane his Inſtitutions: to wit, partly to helpe the Miniſters of the Goſpell through Germanie to teach Chriſt ſoundly: for he thought the prolixitie of that volume debarred a great number frõ reading it: partly alſo and principallie for the benefit of our ſchoole he gaue a ſummarie expoſition thereof, handling euery three monethes or quarter, one booke

Schola Herbornenſis.

or

or part of the whole, ſo that he finiſhed & perfected yearely the Summe of Chriſtian Religiõ. And I truſt the Lord gaue a bleſſing vnto that his worke, & that many haue profited thereby, which vouchſafed the reading of the ſame, & as for my ſcholers, which haue heard his readings, I am wel aſſured they haue profited much therby. But whenas he was takẽ by death from vs in the midſt of his labours and tranſlated to the celeſtiall ſchoole; the neceſſitie of this place ſo requiring & dutie binding me, & as the brethrẽ (which thẽ were to prouide for this ſchoole) deſired: I did ſucceed Oleuian in this worke: & ſo anon after his death I began to expounde the abridgement of Caluins Inſtitution vnto mine auditorie, and in one halfe yeare ſpace (for ſooner I could not well do it) I finiſhed the ſame. Oleuians Epitome.

And when my Scholers defired for their furtherãce in Diuinitie, that I would take the paines to appoint thẽ ſome Logicall diſputations: I ſoone granted their requeſt: and therfore to proceede in ſome lawfull and good courſe, for their more

ſpeedie and better profite I did reduce euery point of Chriſtian doctrine, ſo ſoone as I finiſhed any place in the Inſtitution, into ſome few Aphoriſmes, and the ſame I propounded vnto them for diſputation. And this was the firſt cauſe of writing theſe Aphoriſmes: In collecting them I haue vſed Chriſtian libertie, I haue not followed the very wordes of the authour (for that could not well be done, the authors ſtile being full and large, and Aphoriſmes requiring breuitie) and I added ſome thing in the ſentences, which is not in that abridgment: yet the worke agreeth wel, as I thinke, and as the brethren iudge, with the authors doctrine, and ſpecially with the holy Scriptures.

Theſes. Again, I rather call theſe ſentences, Aphoriſmes, then (as they be called vſually) theames, or queſtions, for the word *theſis* carieth ſome ſigne of doubtfulneſſe with it, as may be ſeene with Ariſtotle in his Topickes, where diſputers are ſaid *aliquid τιθέναι*, to ſet downe ſome thing, which they do not auouch to be true: for the Logitian, ſaith Ariſtotle in thoſe bookes,

muſt

muſt not affirme any thing as truth, but this belongeth to him onely which can bring proofe by demonſtratiue concluſions: but ſuch as diſpute Logically, are ready to defend their poſition as true, or at leaſt wiſe as probable. And ſome time the word *theſis* with Ariſtotle ſignifieth ſome abſurde opinion: caried about vnder the name of ſome famous Philoſopher. But theſe ſentences contained in theſe Aphoriſmes are neither abſurde (but to ſuch wits as be not inlightned and ſanctified by Gods ſpirite) nor ſuch as any Chriſtian may lawfully doubt off. Here ſome man will aske; wherefore then are they propounded to be diſputed vpon, and ſo to be called in queſtion? I anſwer, albeit we diſpute of them, yet we doubt not of the truth of them: for that is not the end wherefore we propoſe them in diſputation: but that our auditorie may the better ſee and know the truth of them, and to be more aſſured of the ſame; by hearing all obiections of heretickes, and all ſcruples that may ſticke in their mindes anſwered and reſolued by the word of God:

and ſo both the ignorant receiue better inſtruction, and the weaker confirmation in the heauenly truth. But ſome will ſay; what neede was there theſe Aphoriſmes ſhuld be publiſhed, ſeeing they were written for the ſpecial and proper vſe of thine auditorie? I haue herein alſo followed M. Oleuian that moſt faithfull Miniſter and ſeruaunt of Chriſt: for his deſire was that his abridgments might not only benefite ſuch as heard him here, but ſtraungers alſo of other countreys. If he thought his abridgement ſhould pleaſe many becauſe of breuitie, much more may I expect the like fauour, for that I am herein more compendious then he. For theſe ſhort Aphoriſmes containe the chiefe points of Chriſtiã Religion barely propounded, much like a withered body, or certaine iointes and bones without skinne, fleſh or ſynewes, ſuch as Anatomiſtes reſerue for demonſtration ſake. So here we haue taken away the fulnes and glory of that ſtile, as the skinne and fleſh therof: but the ſentences, which appertaine to any one place of Chriſtian doctrine, (as things which

σκελετὸν.

moſt

moſt concerne the perfection of a body) are like bare and naked bones knit and iointed one with an other. But ſome will ſay, that this is but dry and bare ſtuffe in deede, without any ſap or grace in it. I anſwer and graunt theſe bones be but bare, yet are they bones, that is, firme and ſolid things indeede, which neither want good ſinewes, nor iuice and marow of heauenly doctrine in them. Such as deſire a more copious ſtile, let them either reade that abridgement, or the authours great worke it ſelfe. For my drift was not in this labour, to withdraw any man from the authours worke: but rather to giue an eaſie introduction therunto, and to winne, and to excite ſuch as fauour holy Religion, the more to embrace tha tworke. For I truſt, that he which vnderſtandeth the chiefe grounds of Gods truth, ſet forth and contained in theſe Aphoriſmes (if he be caried with a true zeale to learne and receiue the knowledge of Gods heauenly veritie) ſhall the rather deſire to ſee theſe points in the author himſelfe, where they are more fully diſputed and handled.

Now it remaineth moſt worthy and reuerend Beza, that I ſhew what moued me to commende and dedicate theſe Aphoriſmes vnto you. Firſt this haue I done to gaine this little worke the more grace & fauour among men, as being approued by a man which hath, and yet doth beſt merite of the Church of our age & time. And herin alſo I thought it beſt to follow M. Oleuian, who in like manner ſought protection and grace for his worke vnder your name. Wherefore hauing thus both one drift and ſcope, to inſtruct ſoundly (ſuch youth as deſire the knowledge of holy Scriptures,) in the principles of Chriſtiã Religion, as ſhortly as may be, it was my deſire alſo to ſend vnto you, & ſo to cõmende vnto the Church of God this little worke, vnder your moſt worthie name ſo much commended (as Oleuian ſpeaketh) and ſo much accounted among all the faithfull.

Next, my good will was to giue ſome publique teſtimony of my dutifulneſſe towardes you, and ſo to confirme my Scholers by my example, in that reuerend opi-

nion

nion which they haue already conceiued of your ſelfe, and of your writings, and to whet their loue & zeale to know the ſame. For albeit your name be long ſince verie pretious & great, and for good cauſe, with them which fauour the truth in moſt ſynceritie, ſo as here my commendation is needleſſe: yet this I truſt ſhal ad ſome confirmatiō of that reuerend opinion which theſe haue conceiued of you.

And laſtly I deſired alſo hereby to requite your loue teſtified towardes me by ſo many approued teſtimonies as you haue written louing letters vnto me: for that reuerend mention of me in your laſt writings, but ſpecially in your moſt painefull and learned annotations vpon the new Teſtament: for albeit I thinke not my ſelfe therefore happy, for that any mortall man thinks ſo reuerently of me, commending my poore labors to the Church of Chriſt: for I haue learned of the Apoſtle, that prayſe to be founde and true, which ſhal be giuen of God to euery man in the laſt day: yet it can not be but comfortable to any good man, to haue the commenda-

tion, of any one who is well knowen and moſt highly and worthily commended for wiſedome and pietie. Now I pray the Lord God, and Father of our Ieſus Chriſt bleſſe our labours and godly deſires: that all ſtudents in the Scriptures, may by ſuch helpes dayly profite in the knowledge of the heauenly truth: that whatſoeuer they haue well and rightly learned, they may alſo profitably and ſoundly teach the people of God, to the glory of Gods name and their owne euerlaſting ſaluation in Chriſt Ieſu.

Amen.

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Of

CHAP. I.

Of the knowledge of God.

* I. APHORISME.

WE know God either as [a] creator, or as [b] redeemer.

* An Aphoriſme is a ſhort ſentence ſelected and ſet apart, or a definition, diſtinction, &c.

a Act. 14. 15 16. 17. and chap. 17. 24. 25, &c. Rom. 1. 19. 20

b Iohn. 17. 3.

II.

The knowledge of God as he is creator, is double: The one naturall, the other attained.

III.

The naturall knowledge of God as he is creator, is that which naturally appeareth in ſuch as be of yeares of iudgement, for ſuch [c] without inſtructiō are perſwaded that God is, or ſome diuine eſſence, eternall, moſt mightie, moſt wiſe, moſt bleſſed maker and gouernour of the world, & of all things therein: & therefore that this God muſt be religiouſly worſhipped.

c Rom. 1. 18. 19 & chap. 2 14. 15.

IIII.

That ſuch knowledge of God is natu-

rally ingraffed in the mindes of men, may appeare, partly for that barbarous natiõs exerciſe ſome religious ceremonies: partly alſo for that the prophane contemners of God are otherwhiles ſmitten with a moſt great feare when God ſheweth ſome ſignes of his maieſtie: as in thunders and lightnings.

V.

The knowledge of God as he is creator is attained, both by humane or Philoſophicall ſpeculation and conſideration of the [a] workes of God: and by diuine inſtruction, [b] by the very written word of God.

a Rom.1.20
b Gen.1. Iob.38.39.40 41. Pſal.19. 104. Prou.8.22. &c.

VI.

The naturall knowledge of God, and that alſo which is attained by mans induſtrie, yeeld ſome ſeede of Religion: but the ſame is ſo corrupted partly by ignorance, partly by malice, that of it ſelf it can breed in vs but onely [c] ſuperſtition and falſe Religion.

c Rom.1.21. 22.23. Act.17.22. &c. 1.Cor.12.2.

VII.

And for the knowledge of God as he is creator, attained by the word of God, the ſame

ſame is either naked and bare, or ioyned with ſome affection of pietie.

VIII.

This laſt degree of knowledge excelleth all the reſt: yet it ſufficeth not for the true worſhip of God, and mans true felicitie, but is ſufficient onely (as the former degrees) to make a man [a] inexcuſable. We muſt haue alſo by the [b] word, the knowledge of God as redeemer, and the ſame linked & knit with the faith and aſſurance of Gods children. And this is that which is worthily called a true [c] & a ſauing knowledge of God, whereby God as he is both creatour and redeemer is acknowledged and rightly worſhipped: and whereby alſo we become bleſſed.

[a] Rom.1.20.

[b] Pſal.19.by confer.v.8.& the v. folowing with the precedent.

[c] Iohn,17.3

CHAP. II.

Of the holy Scripture.

I. Aphorisme.

THe holy Scripture is that which holy [a] men ſpecially the [b] Prophets and [c] Apoſtles, [d] moued by the inſpiration of the holy Ghoſt [e], haue written to [f] teach the

[a] 2.Tim.3.16. 1.Pet.1.21.

[b] Ibid.

[c] Rom.1.2. 2.Pet.1.19.

[d] 2.Pet.3.15.16.

[e] Rom.15.4. 1.Tim.4.19.16.

[f] 2.Tim.3.15.16.17. Iohn.5.39.& Chap.20.31.

people of God the pure worſhip of God, and what is mans true happineſſe. Sometimes it is called Gods written word, and the ſacred Scriptures: & ſometimes without an epithet, the Scriptures, and in the ſingular number, the Scripture: ſomtimes in Latin *Biblia*, of the Greeke word in the plurall number βιβλία, bookes: but this name other nations alſo vſe in the ſingular number, *Bible*.

II.

The holy Scripture is diuided into the bookes of the old and of the new Teſtament, or couenaunt: for that it was written partly before, partly after the incarnation of Chriſt: The firſt part is called, bookes or writings Propheticall, the ſecond Apoſtolicall.

III.

In the old Teſtament are numbred 24. bookes: yet ſo as we count the ſtorie of Samuell, of the Kings, and of the Chronicles, and the 12. ſmall Prophets, to haue but one ſeuerall booke in euerie ſtory: as may appeare in this table folowing.

1. Geneſis

1. Geneſis, or the 1. booke of Moſes.
2. Exodus, or the 2. booke of Moſes.
3. Leuiticus, or the 3. booke of Moſes.
4. Numeri, or the 4. booke of Moſes.
5. Deuteron. or the 5. booke of Moſes.
6. Ioſua.
7. Iudges.
8. Ruth.
9. Samuels 2. bookes, commonly called 1. and 2. of Kings.
10. Kings 2. bookes, called alſo 3. and 4. of Kings.
11. Chronicles 2. bookes.
12. Ezra.
13. Nehemia.
14. Heſter.
15. Iob.
16. The booke of Pſalmes.
17. The Prouerbes of Salomon.
18. Eccleſiaſtes or the Preacher.
19. Canticles, or Song of Salomon.
20. Eſayah.
21. Ieremy: ad here his Lamentations.
22. Ezechiell.
23. Daniell.

24. The small Prophets. 12.

1. Hoſea.
2. Ioel.
3. Amos.
4. Obadaiah.
5. Ionas.
6. Michah.
7. Nahum.
8. Habacuc.
9. Zephaniah.
10. Haggai.
11. Zachariah.
12. Malachi.

The bookes of the new Teſtament are 27. which are theſe:

1. The Goſpel according to S. Mathew.
2. The Goſpell according to S. Marke.
3. The Goſpell according to S. Luke.
4. The Goſpell according to S. Iohn.
5. The Actes of the Apoſtles.
6. Pauls Epiſtle to the Romaines.
7. Epiſtle 1. to the Corinthians.
8. Epiſtle 2. to the Corinthians.
9. Epiſtle to the Galathians.
10. Epiſtle to the Epheſians.
11. Epiſtle to the Philippians.

12. Epistle to the Colossians.
13. 1. Epistle to the Thessalonians.
14. 2. Epistle to the Thessalonians.
15. 1. Epistle to Timothie.
16. 2. Epistle to Timothie.
17. Epistle to Titus.
18. Epistle to Philemon.
19. Epistle to the Hebrues.
20. The Epistle of S. Iames.
21. 1. Epistle of S. Peter.
22. 2. Epistle of S. Peter.
23. 1. Epistle of S. Iohn.
24. 2. Epistle of S. Iohn.
25. 3. Epistle of S. Iohn.
26. Epistle of Iude.
27. The Reuelation of S. Iohn.

IIII.

This Scripture, or the word of God contained in this Scripture, is the [a] rule both of faith and life, for all the true worshippers of God: becauſe God is the [b] author of it, who cannot lye, and hath authoritie to commaunde all men: and therefore auncient writers call them, bookes canonicall, or Canonicall Scriptures. Vnto this volume alſo are vſually

[a] 2. Pet. 1. 19

[b] 2. Tim. 3. 16. 2. Pet. 1. 21.

nnexed certaine other bookes which are alled Apocrypha, that is, bookes kept hid : ſecret: for that we muſt not bring theſe) light when we are to confirme any doctrine concerning faith or Gods worſhip by diuine teſtimonies.

V.

And as for the abſolute authoritie of this Scripture, it conſiſteth in thoſe very words wherein it was firſt written, for that the ſame words were ſpoken [a] by the holy Ghoſt vnto theſe holy writers: and they are Hebrue in the old, and Greeke in the new Teſtament. The tranſlations or interpretations of other languages haue their credit and authoritie, as they be founde to agree with the firſt fountaines whence they are deriued.

[a] 2. Tim. 3. 16. 2. Pet. 1. 21.

VI.

And albeit this Scripture ought to be receiued of all mẽ, for that it came by the inſpiration of Gods ſpirit, and is of credit ſufficient of it ſelfe: yet before the ſame be ſealed in our harts by the [a] holy Ghoſt, we cannot haue any certain knowledge of the power thereof; that ſo we may with full aſ-

[a] Eſ. 59. 21. Iohn. 14 26. and 15. 26. & 16. 13. Rom 8. 16. 1. Ioh. 2 27. & chap. 5. 6.

ſurance

ſurance truſt thereunto.

VII.

And yet we finde certaine prooſes (as mans reaſon can conceiue) good for the confirmation of the Scripture vnto vs, as theſe folowing; the maieſty of that heauēly doctrine, the ſimplicitie, puritie and excellencie of the ſtile: the conſent alſo of all partes, the admiration whereunto it carieth vs, the antiquitie of the bookes, ſo many and ſo wonderfull miracles, the admirable complement of all Prophecies, the diuine preſeruation of theſe bookes againſt the furie of the enemies, the conſent of the Church, the bloud of Martyrs, and laſtly the common ſtate and conditiō of thoſe men which firſt writte the ſame.

VIII.

And albeit the cōſent of the Church be a great argumēt to commende the authoritie of the Scripture vnto vs, yet the Popiſh aſſertiō is falſe, that the authoritie of the Scripture doth hāg vpō the iudgmēt of the Church: as if we could not beleeue the Scripture, or as if the Scripture were not to be truſted, if the iudgement of the

Church did not moue vs thereunto, by teſtifying that theſe are the holy Scriptures, and commaunding vs to reuerence them as the truth.

IX.

Neither yet doe we here deſpiſe the iudgment of the Church, whē we aſcribe not therunto that which is due vnto God, which is to aſſure vs of the truth of this celeſtiall doctrine. We muſt I graunt highly eſteeme of the teſtimonie of the true Church. For the Church (as a Notary) keepeth the holy Scriptures: and diſcerneth the true Scriptures of God from the falſe: as the goldfiner trieth and diſcerneth gold frō copper by his touch-ſtone, and as a skilfull man can teach vs to know good coyne, which the ignorant knoweth not. Againe, the true Church (as a cōmon cryer) doth publiſh the Scriptures: and laſtly doth rightly interpret the ſame.

X.

Foraſmuch as the onely Hebrue text in the old Teſtament, and the Greeke in the new is authēticall, & hath abſolute authoritie: the Councel of Trent conſequēt-

ly

ly muſt erre, where it giueth caution, to hold the Latin old vulgar edition as authenticall, in all publique readings, diſputations, ſermons and expoſitions: and that no man be ſo bold or preſume to reiect it vnder any colour.

XI.

And ſeeing the Scripture is giuen to inſtruct vs, concerning Gods worſhip & our ſaluatiõ, thoſe phantaſticall wits muſt erre, which laying aſide the Scripture flye vnto reuelations.

XII.

And whereas the ſcope of God in the Scripture, is to teach men concerning his holy worſhip and mans true happineſſe; it ſoloweth then that it is ſo abſolute & perfect, that it containeth all things needfull for this end & purpoſe. For otherwiſe we ſhould ſay that God himſelfe doth not attaine that which he purpoſed, and this to ſpeake, is againſt the omnipotẽcy of God.

XIII.

If the doctrine of the ſcripture be perfect, comprizing all points which neceſſarily concerne Gods pure worſhip & our

a 1. Tim. 3. 16. 17. & Pſa. 19. 7. 8. 9.

ſaluation: then it foloweth that the Papiſts erre, which thruſt vpon vs their vnwritten verities; traditions, I ſay, which neither Prophets nor Apoſtles haue euer writtē.

XIIII.

And for that the doctrine of the Scripture is vndoubtedly [a] true: for that it came by the [b] inſpiration of the holy Ghoſt: that muſt of neceſſitie be erroneous which is contrary vnto it: as ſome fewe traditions are, which the Papiſtes thruſt vpon the Church, as the very word of God it ſelfe.

[a] 2.Pet.1.19
[b] Ibid.21. 2.Tim.3.16.

CHAP. III.

Of God.

I. Aphorisme.

GOd is a [a] ſpirite, moſt [b] pure, [c] infinite, [d] eternall, [e] immutable: [f] almighty, moſt [g] wiſe, [h] good, [i] louing, [k] mercifull, [l] iuſt, [m] holy, [n] true & of moſt free [o] & abſolute authoritie: and is [p] Father, Sonne & holy ſpirite: creator of heauen and [q] earth & of all things which are contained in them: the [r] redeemer and [s] ſanctifier of all his elect.

[a] Iohn.4.24.
[b] Deut.6.4. Exo.3.14.15.
[c] Pſal.139.7 &c. Eſ.66.1. Ier.23.23 24 1.Kings.8.27.
[d] Rom.1.20 and 23. 1.Tim.1.17.
Pſal.102.25.&c. Reu.1.8.
[e] Pſal.102 27.28, Mal.3.6. Eſ.46. 10. Rom.11. 29.

f Gen.17.1.and c.35.11. Exod.15. Iob 38.39. Psal.91.1.2. *g* Psal. 139.1.104.24.147.5. 1.Sam.16 8. Heb.4.13. Rom.11.33.34. and 16.27. 1.Tim 1.17. *h i k l* Exod.34.6.and 7. *h* Psal 5.13.and 34.9.51.20. & 52.last v.54 8.9. *i k* Ion.4.2. *l* Gene.18.23.25. Deut.32.4.Iob. 34.10. 11.12 & 36.chap.Psal.11.last v.34.16.17. Prou 8.8. Es.45.11. Ierem.12.1. Lam.1.18. *m* Leu.19.2.Iosh. 24.19.1.Sam.2.2.Psal.99 3. Es.6 3. *n* Psa. 36.6. Heb.6.17.18. Tit.1.2. *o* Rom.9 15, &c. Math.20.15. *p* Math.28. 19. *q* Gen.1.1. *r* Luk.1.68, &c. *s* Ephe.2.10.

II.

These three the Father, Sonne, & holy Ghost are three distinct[a] persons: and euery person very[b] God: yet not three Gods, but they are that[c] one very God, which in the Scripture is called *Iehouah* the Lord.

a Heb.1.3. *b* Iohn. 1.1. Act.5.3. & 4. *c* Deut.6.4.

III.

These three persons differ, & are distinguished, for that the Father is of none: the Sonne is of the[a] Father by an incomprehensible and inspeakable[b] generation: The holy Ghost is of the[c] Father & of the Sonne by an incomprehensible and inspeakable[d] proceeding.

a Iohn.1.14 *b* Psal.2.7. Prou.8.24. and 25. *c* Iohn.15.26 *d* Ibid. Rom.8.9. *e* Iohn.15.26 *f*.Iohn.5.7.

CHAP. IIII.

Of the Angels.

I. Aphorisme.

The Angels are[a] spirituall[b] creatures, which[c] minister vnto God the creator.

a Psal.104.4. *b* Heb.1.7. & last Eph.6. 12. Heb.1.7. Coloss.1.16. *c* Heb.1.v.last 1.K.22.20.&c

II.

Of the Angels, ſome are good, ſome are euill.

III.

The good Angels are they which haue ſtoode and continued in their perfection, wherein they were created, and haue receiued their [a] confirmatiõ: & therfore are euer ready [b] to glorifie God in all obedience: for which cauſe they did appeare in certaine winged pictures (which are called [c] Cherubins and [d] Seraphins) formed like men to the people [e] of Iſraell, and to the Prophets [f] Eſay & [g] Ezechiell, to ſignifie their chearefulneſſe and readineſſe for the execution of Gods decrees.

[a] Math. 18. 10. & 22. 30.
[b] Pſal. 103. 20. 21.
[c] Exod. 25. 18. &c. 1. king 6. 23. and 29.
[d] Eſ. 6. 2.
[e] Exo. 25. 18
[f] Eſ. 6.
[g] Ezech. 1.

IIII.

The Lord vſeth their miniſterie & ſeruice, both to make relation of his will vnto [a] men, ſpecially the [b] godly, (and hence it is they haue their name): & to gouerne [c] the world, in aſmuch as they [d] protect the faithfull againſt all daungerous euents, the ſnares alſo and aſſaults of their enemies, (which are euill men and Angels,)

[a] Num. 22. 32. 33.
[b] Gen. 19. 13 Iudg. 13. 3. 4. 5. Dan. 8. 16. 9. 21. Luke. 1. 13, & 26. c. 2. 10. Math. 1. 20. c. 2. 13. & 19. 20. c. 28. 5. Act. 1. 10. Reuel. 1. 1.
[c] Col. 1. 16. Ephe. 1. 22.
[d] Pſal. 34. 8. 91, 11. Gene. 14. 19. & 16. c. 32. 1. 1. King. 19. 5. 2. King. 6. 17. & c. 19. 35. Dan. 3. 25. & 6. 23.

pu-

punishing [e] the wicked, and [f] chastening the godly: and for this cause are they called [g] thrones, dominions, principalities, powers and might.

[e] Gen. 19.2. 2.King.19.35. Act.12.23.
[f] 2.Sam.25. 15.16.
[g] Ephe.1.21 Col.1.16.

V.

The good Angels are exceeding many, but the number is not expressed in Scripture.

VI.

When the good Angels were to deliuer any message from God vnto mē, they appeared in the likenesse of [a] young men, very beautifull in sight, and sometimes shining with some excellent brightnesse. Somtimes they haue appeared in firie bodies, either like men, as in the vision of [b] Esay in the Temple: or like horses and charrets, as in the translation or transportation [c] of Elias, and in the protection of Elizeus [d] against the Syrians. They haue also appeared somtimes when men haue seene them with their eyes [e] waking: and sometimes to men in their [f] sleepe: and sometimes also when men watched, but yet ouertaken with some great [g] asto-

[a] Gen.18.2. and 4.c.19. 2.Heb.13.2. Iudg.13.6. &c. Mar.16.5 Luke.24.4. Act.1.10.
[b] Esay.6. Ezech.1.
[c] 2.King 2.2.
[d] 2.King 6.
[e] Gen.18.& 19. Luk.2.12. and 28.
[f] Math.1.20
[g] Reu.1.10.

h Luke.1.22 & 24.23. Act.26.19. i Act.10.17 19.& 11.5.& c.16.9. k Math.17.9 Act.10.3.

nishment of minde. The first kind of these apparitions is called in Scripture ὀπτασία, h a vision: the 2. and 3. ὅραμα, a i sight. But yet other whiles the k one is taken for the other.

VII.

a Math.28. 3.Act 1.10. Dan.10.5.& 6. b Reu.19.10 &.c.22.8.& 9 Col.2.18. Iud.13.16.

And albeit the good Angels be verie excellent both for maiestie and a glory, yet it is great wickednesse to b worship them, because they are creatures, and our felow-seruants.

VIII.

a Psal.34.8. & 91.11.12.

The vse of this doctrine is; that in dangers we aske of God the protection of the holy Angels: and that we be assured, that they shalbe ready at hād for our good according to Gods a promise.

IX.

a Iohn.8.44. Iude.6. 2.Pet.2.4.

So farre of the good Angels. The euill Angels are they which by their contumacie and disobedience against God, haue a fallen from that blessed state or perfectiō wherein they were created: and so become euill: euer since maliciously inclined to hurt both the glory of God and the saluation of men.

They

X.

They be called in Scripture, euill [a] spirites, [b] שעירים, horrible, or terrible, because when they appeared, their very sight did strike some terror in them which saw thē. And [c] שדים, destroyers, because they intend nothing more then the destruction of mē. And these names are found in the old Testament. And in the new, they are called [d] δαιμονία, because of their knowledge to discouer things secret: and vncleane [e] spirits, because they prouoke men vnto all kinde of filthinesse and vncleanesse, being mixt with such vnclean mē to commit abhominations. They are also called [f] principalities, powers, princes of the world, the gouernors of the darknesse of this world, spirituall wickednesses, or euill spirites, because they worke mightely in the reprobate.

a 1.Sam. 16. 15.&c.
b Leuit.17.7
c Deut.32. 17.
d Math.9.34 &c.
1.Cor.10.20.
1.Tim.4.1.
Iames.2.19.
Reuel.9.20.
e Math.10.1
f Ephe.6.12.

XI.

The euill Angels also are verie [a] many, but the Scripture speaketh not of any certaine number.

a Luke.8.30.
a Iob.1.6.& c.2.Zach.3.1 Luk.10.18.& often in the N.Testamēt.

XII.

Their prince is called in Hebrue [a] Sa-

than, that is, an aduersarie, because he is the very enemie of God & his children: & b Beelzebub, or Baal-zebub, that is, the master or prince of flies, either because in Ekron in times past, that idoll droue away flies, or had the forme of a flie. In Greeke his name is διάβολος, a deuill, that is, a slanderer, because he falsly accuseth and chargeth God & his children for their wordes and for their workes: and πονηρὸς, that is a wicked one, for that he euer goeth about malitiously to disturbe the faithfull: and ὁ πειράζων the Tempter, because he tempteth Gods people, indeuouring to bring them to sinne and so to destruction. He is also called the prince of the world, & that great Dragon, and the old Serpent. The rest are called his k Angels.

b Mat.12.24.
c 2.King.1.2

d Mat.25.41
Iohn 8.44.
1.Iohn 3.8.
e Iob 1.9.
f Math.6.13.
Ephe.6.19.
1.Iohn 3.12.

g Math.4.3.
1.Thess.3.5.
h Ioh.12.31.
& c.14.30. &
16.11.
i Reu.12.9.2
k Mat 25.41
2.Cor.11.7.

XIII.

And albeit Sathan and his Angels bad themselues against God and his children, & that the deuill oppose himselfe as much as he can in will & desire: yet can he not effect any thing, to hurt the faithfull, or against the will of God. For the Lordes power curbeth him, and keepeth him so safe

safe bounde that he executeth onely such things as are a giuen him of God in cõmission. Neither doth the Lord permit Sathan or his Angels to destroy his elect, but onely to exercise them with temptations.

a 1.Kin.22.20 &c. Iob.1.6. and 2.1. Math.8.31. and 32.
b Mat.24.24 Luke.22.31. 32.Io.10.28. 29.33.Ro.8. 35.&c.
c Math.4.1. &c. Ephe.6.12. &c.

XIIII.

The vse of this doctrine of wicked spirites is, that we may be more watchfull, to auoide their snares and practises: and that we may prouide our selues of such armour as may be strong & of good proofe, to beare so many and so strong enemies: and principally that knowing our owne ignoraunce and weakenesse, we may cry vnto God for strength, and for protection against all their illusions & assaultes: & as for weapons to fight with the deuill, they are without vs, as Gods promises & preceptes, or within vs, as faith and prayer, & obedience to Gods word.

CHAP. V.

Of the first integritie of our nature, wherein is entreated of the Image of God, and of free will.

I. Aphorisme.

FOrasmuch as after the Angels among Gods creatures, man hath the next place: it is requisite that we learne also in what maner he was created of God in the beginning, that so we may vnderstād how this our deformitie came not from God in the creatiō, but from some other cause.

II.

Man therefore was created in the beginning after the Image[a] of God; so that he was like the Lord his maker, in that he represented his maiestie in certaine excellent graces.

a Gene.1.27

III.

These gifts did appeare partly in soule, partly in body. First the soule was indued with singular[a] wisedome in the minde or vnderstanding, whereby he rightly knew both God his creatour, and the workes

a Col.3.10. Gen.2.23.

or

or creatures of God: next in the will & affection there was a conformitie with the will of God, and this the Apostle cals true righteousnesse [b] and holinesse. In the body, there did appeare in mans countenance first a Princely maiestie, so as the veric beastes tooke him for their very Lord or [c] soueraigne. Some little sparcle of this appeares as yet, for that brute beasts we see will be tamed and made tractable to serue man, or at least wise not to hurt him.

[b] Ephe. 4. 24

[c] Gene. 1. 28

IIII.

Mans will in that first integritie of nature was free, [d] so as he could thereby choose either good or euill, and therefore could obey or disobey God.

[d] Gen. 3. 18.

CHAP. VI.

Of Gods prouidence.

[a] Act. 2. 23. Act. 4. 27. 28.

[b] Mat. 10. 29 30. Luk. 12. 6. 7. Exod. 21. 1. Deut. 19. 4. 5. Prou. 16. last v. Heb. 1. 3.

[c] Prou. 16. 4. Ro. 9. 22. 23.

I. Aphorisme.

THe prouidence of God, is the eternal, most wise, most iust, and immutable [a] counsell or decree of God, gouerning or disposing [b] euery thing that he hath made to his owne [c] glorie, and the saluation

d Rom.8.28
1.Cor.11.32

d of his elect.

II.

It foloweth therefore that fortune is no cause at all to effect any thing.

III.

a Gen.37.28 and 45.5.7.8. Ex.7.6 &c.8. 1 5.2.Sam.12 12.16.& c.10. 11.1.K.22.19 2.Chro.18.18 Iob.1.21. Es.10.5. Ac.2.23. &c. 4.27.28.

And albeit God also by his prouidence a disposeth of the sinnes of men: yet is he no cause or any authour of sinne, because he is not delighted with sinne, but rather b abhorreth it: neither doth he sinne, nor can he sinne. Againe for that he neither commendeth nor perswadeth any vnto sinne: neither doth he inspire euill into sinners, nor constraine them to sinne: but c directeth all things to a good end.

b Psa.5.5 6.7
c Gen.50.20 Prou.16.4. Exod.9 16. Rom.9.17. Rom.8.28.

IIII.

Men may not therefore excuse their sinnes by Gods prouidence: for as for the wicked, their consciences can a conuince them of their own naughtines, & they sin not vnwillingly, but rather take pleasure b in sin, and are often caried with full sayle c thereunto: and haue euer an euill d intention: But the godly fall into sinne being seduced by an euill e concupiscence: and when they haue sinned, they acknowledge

a Math.27.4 Gen.45 3. Gene 42.21.
b 2.Sa 16.22
c 2.Sa.16.13.
d Ge 50.20. Es.10.7.
e Iam.1.13. 14.15.

their

their offence with [f] detestation.

V.

The vse or benefite of this doctrine is three fold. First that we may learne [a] patience in aduersitie: for that hereby we know that [b] God sendeth not aduersitie to destroy vs, but for our [c] good. The second, that in prosperitie we may be [d] thankefull vnto God: for that we see, it is God, who moueth mens mindes & actions to wish and to do [e] vs good: or at least wise, albeit they doe wishe vs euill, yet they can not [f] hurt vs, but rather doe vs good. Againe we see it is he which giueth a blessing also to things which haue [g] no life euen for our good. The third benefite is, that we may be [h] assured, that God will euer be a father vnto vs, both to protect vs from euill & to confer vpon vs all good things.

VI.

We must also so rest vpon Gods prouidence, as that we doe not neglect the meanes, (if we can haue them) but vse them with reuerence, and in the feare of God, as instrumentes seruing Gods prouidence: not that we should trust in them,

f Psal. 51. Mar. 14. v. last.

a Gen. 45. 4. &c. &c. 50. 19. 20. 21. 2. Sam. 16. 17. Iob. 1. 21.

b Amos. 3. 6. Es. 45. 7. 1. Cor. 11. 32.

c Gen. 50. 20 Rom. 8. 28. 1. Cor. 11. 32

d Gen. 24. 27

e Gen. 32. 6. & 33. 4 and 39. 4. 21. &c.

f Exod. 3. 21 12. 35. Gen. 31. 24. Nu. 22. & 23.

g Luk. 12. 15 Leuit. 26. 26. Es. 3. 1. Hag 1 6. 1 Kin. 19. 8.

h 1. Sa. 17. 35 2. Tim. 4. 18.

a Math.4.7. but leaſt we a tempt the Lord.

Act.27.24. 30.31. Gene.34.

CHAP. VII.

Of Sinne.

I. Aphorisme.

a 1ohn.3.4. SInne is the a difference or diſcrepance between the actiõ of nature of man, & the law of God. And therefore by the law commeth the b knowledge of ſinne, that is by comparing mans life and nature with the law of God, as when the ſpots of our faces are knowen, by conſidering the face in a glaſſe.

b Rom.3.20 and 7.7.

II.

Sinne is either, that firſt, or that which bred of the firſt.

III.

a Gene.3. Rom.5. The firſt ſinne is that a fall or diſobedience of our firſt parents in Paradiſe, tranſgreſſing Gods commaundement concerning that one forbidden fruit.

IIII.

The ſinne which bred of the firſt, is either originall or actuall.

Origi-

V.

Originall ſin is that which is inherent in our nature from our firſt[a] conception: to wit, the[b] apoſtaſie of all the naturall ſonnes of Adam in his loynes, & the corruption of nature that folowed: which the Apoſtle calleth the ſinne[c] which dwelleth in vs.

a Pſal 51.7. Ephe.2.3.
b Rom.5.12.
c Rom.7.20

VI.

This corruption doth moſt infect the vnderſtanding and the will.

VII.

The vnderſtanding or minde is ſo darkned, that albeit in earthly things, and things pertaining to ciuill life, it doth diſcerne often very much: yet in heauenly matters, that is, in thoſe things which cõcerne the pure worſhip of God and the euerlaſting ſaluation of our ſoules, it is altogether blind.

a 1.Cor.2.14 Iohn.1.5. 18. c.6.44.c.9.39 Math.16.17. Act.26.18. Rom.1.21.22 23.

VIII.

The will is ſo[a] corrupted, that albeit a man wiſh well vnto himſelfe: yet hath he no deſire to thoſe things which concerne the worſhip of God, and his owne ſaluation for euer: but is moſt ſtrongly bent

a Gen.6.5. chap 8.21. Rom.8.7.

to will and desire the contrary.

IX.

Originall sinne in respect of the corruption of nature, either [a] raigneth, as appeareth in most of the vnregenerate: or raigneth not, but is resisted: and this resistance is either by the onely light of [b] naturall reason, as in the vnregenerate, which are called continent: or by the working also of the [c] holy Ghost, as in the regenerate.

[a] Rom. 6. 12

[b] Rom. 2. 14.

[c] Rom. 8. 2. 10. 11.

X.

Of originall sinne, because of naturall corruption issueth sinne actuall: which consisteth in action, as in thought, word, or deed.

XI.

Actuall sinne may be distinguished many wayes. For first it is a sinne either of commission or omission. A sinne of cõmission is, when any thing is committed, which is in the law forbidden, as murder, adulterie, theft. A sinne of omission is, when any thing is omitted, which in the law is commaunded to be done, as when a man doth not giue due honour to his parents.

parents.

XII.

Secondly, an actuall sinne is committed or omitted either in soule or spirite onely, or both in body [a] and soule.

a 1.Cor.7.3. 5. and 2.Cor.7.1.

XIII.

Thirdly actuall sinnes, some are committed against God, some against the neighbour, some against our owne selues.

XIIII.

Fourthly, actuall sinne is either a not-voluntarie, or voluntary. The not voluntarie, as euill [a] thoughts, and [b] lusts which steale vpon vs against our will. The voluntary is, when the will is delighted with wicked lusts, or at the least wise fauoureth them. Whereupon againe it foloweth that a voluntary sin is either a full sinne, or a broken. A full sinne, is when a man with [c] full purpose, and with all his might rusheth to cõmit things, whereunto wicked lustes driue him. A broken sinne I call that, when a man is [d] caried by his euill concupiscẽce to consent to do that which he doth not approue. Againe a voluntary sinne may be distinguished into sinne

a Mat.15.19.
b Rom.7.7. and 8.
Mat.5.12.28.
c Iohn.8.34.
d Rom.7.15 &c.

*Rash or vnaduised.

vnaduised, and deliberate. Sinne vnaduised is, when the [e] will doth vnaduisedly and suddenly consent and giue place to euill lustes. Sinne deliberate is, when the will doth not hastely consent to euill affections, but with [f] deliberation going before.

e 1.Sam. 25. 13.

f 2.Sam. 11.

XV.

Fiftly, actuall sinne is either secret or * knowen. Againe, a secret sinne is either vnknowen to him which committeth [a] it, & to others also with him: or to [b] others it is secret, but knowen to himself. A knowē sin is either knowen to him which cōmitteth it: or knowen also to others with him.

* Or open.

a Psal. 19.13

b 1.Tim.5.24

XVI.

Sixtly, an actuall sin is either [a] remissible or irremissible. Remissible is that which hath repentāce with it: irremissible which wanteth it; & of this kind there is but one, that sin which is called the blasphemie against the holy [b] Ghost: which is, whē a mā of deuilish malice doth contradict the veritie of the celestiall doctrine, against the testimonie of Gods spirite, which conuinceth him in his cōscience therof: & yet further

a Mat. 12.31

b Ibid.

ther proceedeth in a deadly hatred & perſecution of the profeſſors of the truth, and this kind of ſinne Chriſt obiected againſt the Phariſies. And Iohn called this ſinne, a ſinne vnto death, and warneth that we pray not for him which committeth the ſame. The reaſon whereof Paul rendreth in the Epiſtle to the Hebrues, in that he ſaith, it is impoſſible for ſuch to be renued by repentance: for the iuſt iudgement of God is againſt ſuch, who will not be mocked, neither will he ſuffer his ſpirite, which is the ſpirite of truth, to be charged with a lye.

e 1.Ioh.5.16.

d Heb.6.4.

e Gal.6.7.

XVII.

And if we admit the old diſtinction in this ſenſe, where ſin is diſtinguiſhed into veniall and mortall, it may well be admitted. But not otherwiſe, as when they call that veniall which meriteth pardon, becauſe it is but ſmall and light; and that mortall which meriteth death, becauſe it is great. For euery ſinne of his owne nature, euen the leaſt, meriteth death: and not onely temporall death, but euen eternall. Howbeit all they obtaine pardō

a Rom.6.23. laſt.

b 1.Ioh.5.16

which do repent and beleeue in Christ, albeit they haue committed most greeuous sinnes.

XVIII.

Again a sinne pardonable is either the lesser sinne, or the greater. And both are considered or iudged either by the principall antecedent working cause, (which the Greekes call προηγούμενον.) or by the maner of doing, or by the obiect or matter wherein the sinne is committed. In respect of the cause, the sinne is the lesser which is committed of ignorance, as Paules persecution; or of infirmitie as the fall of Peter: but the greater, which is committed against the conscience, as Dauids murder and adulterie: or of malice, as Semeis reprochfull and rayling speaches. In respect of the manner of doing, his sinne is lesse, which offereth adultery by perswasion, as Dauid with Bethshabe, then his sinne, which offereth violence, as that vncleannesse committed with Dina by Sichem, and with the Leuites wife by the men of Gibeah. In respect of the obiect, the stealing of a peny is a lesser sinne then of an hun-

Iudg. 19.

hundred or a thousand crownes. Againe it is a lesser sinne to steale a beast, then to steale a man, which sinne they call * *Plagium* in the Latin toung. And it is the lesser sinne to speake an idle word: but the greater to speake any blaspemie, or any thing hurtfull to our neighbour.

* Stealing either freeme or slaues and keeping them close in bonds.

XIX.

It appeareth by these distinctions, that sinnes are vnequall, contrary to the Stoiks Paradoxe: & this also may be vnderstood by the vnequalitie of punishments.

a Mat. 12.15

XX.

And thus farre of the kindes and degrees of sinne: The authour of sinne first is the a deuill deceiuing our first parentes, next after him our first parentes themselues, in that they gaue place to the deuils lyes.

a Gene.3.6. &c. Ioh.8.44. 1.Iohn.3.8.
b Gene.3.6.

XXI.

The effect or punishement of sinne, is a death both of body and of soule, both temporall and eternall, and all kindes of griefes and miseries.

a Rom.8.v. last.
b Gen.3.6. &c.

CHAP. VIII.

Of the law of God.

I. APHORISME.

a Psal.1.2.
b Exo.20 1.2
c Exod.19. Iohn.1.17. Gal.3.19
d Deut.6.6. Psl.147.v.last Deut.4 6.7.8
e Psal.19.8. Ps.78.3.& 56

THe law of God is a [a] doctrine sent frō [b] God by [c] Moses to the people of [d] Israell, whereby he testified [e] and taught in what manner he would be worshipped of them.

II.

a Rom.9.4.
b Exod.20.
c Leuit.
d Exo.21.22

Of Gods lawes some [a] are [b] morall, some [c] ceremoniall, and some are [d] iudiciall.

III.

a Exod.2.22 23.

The iudicials, are lawes of the [a] right of contractes, and of penalties for offenders, giuen for the preseruation of publique peace and iustice among men, and for the punishment of the contempt of the lawes of God.

IIII.

a Leuit. 1.2. 3.4 6.7.

The ceremonials, are [a] lawes concerning the ceremonies which God appointed for his externall worship, and for the instructiō of that people, cōcerning their

euer-

ternall ſaluation by Chriſt which was to come.

V.

The morals, are lawes [a] concerning the maners and duties of euery man towards God and towardes his neighbour.

[a] Exod. 20. & Deut. 5. 6.

VI.

The morall lawes [a] are diſperſed in all the bookes of Moſes, but in the Decalogue they are ſummarily collected.

[a] Ibid.

VII.

The Decalogue is diuided into two [a] Tables: of the which two, the firſt containeth foure preceptes, concerning our duties to God, or concerning the [b] loue of God: the ſecond Table conteineth ſixe preceptes, concerning our duties [c] to our neighbour, or how to loue our neighbour.

[a] Exo. 24. 12. and 31. 18. & 32. 16. & 34. 1

[b] Mat. 22. 37 Deut. 6. 5.

[c] Ibid. 39. Leuit. 19. 18.

VIII.

Theſe precepts for the moſt part haue their *Synecdoche: for in the prohibition of ſinnes, he commaundeth the contrarie vertues, and contrarily in commaunding the vertues he doth prohibit the contrary ſinnes: and by one ſpeciall he vnderſtandeth all of that kinde, or the generall, and

* A trope or figure when part is vnderſtood by the whole, or the whole by the part.

with the externall actions, the internall thoughtes and luſtes muſt be vnderſtood.

IX.

Furthermore to attaine the right ſenſe & meaning of the Decalogue, theſe rules alſo muſt be obſerued. *The meaning of euery precept muſt be taken, of the end and ſcope for the which that law was giuen, to wit, the next end*: as for exãple. The end of the fift precept is the preſeruation of ciuill order, & ſocietie: therfore there are commanded duties of ſuperiours to inferiours, and of inferiours to ſuperiours, for that without this no ciuill order can be kept. Againe *for diuerſe reſpectes, the ſame action may be commended in diuerſe lawes: for the endes cauſe actions to differ*: as, protection, as it is the dutie of parentes towards children, or of Magiſtrates to ſubiects, it is cõmanded in the fift law: but as it is an office of Chriſtian fortitude in the preſeruation of life, it is contained in the ſixt law. So falſe witneſſe, in that it hurteth the good name of the neighbour, it belõgeth to the ninth Commandement; but ſo farre as it tendeth to hurt his life, it doth appertaine

to

to the ſixth precept.

Againe: *The correlatiues are commaunded with their relatiues: for that the one can not ſtand without the other*: where therefore it is commaunded in the fift precept that ſome obey, it is commãded alſo that ſome doe gouerne: and where the gouernours are commãded to be honored, they are commãded alſo ſo to liue, as that they be worthy of honor. So in the fourth precept, where mẽ are commanded to learne the word of God, ſome alſo are commanded to teach the ſame. Againe: *The ſecond Table muſt giue place to the firſt: for we muſt loue the neighbour for the Lordes cauſe, that is, for that the Lord commandeth, and to his glorie.* Therefore parents and all ſuperiours muſt be honoured as is commanded in the ſeuẽth precept of the ſecond Table: but (as the Apoſtle ſpeaketh) in the Lord, that is, in the feare of the Lord, ſo as the Lord be not offended, when they be honored. d Epheſ. 6. d

But this rule muſt be vnderſtood of the morall law: for in theſe the ſecond Table muſt giue place to the firſt, but not in the

ceremoniall. If therfore the neceſſitie and life of our neighbour require an omiſſion of a ceremonie, we muſt rather[b] omit a ceremonie then neglect the life of our brother. Therefore this rule alſo muſt be kept. *The ceremoniall law muſt giue place to the morall.*

[b] Oſe.6.6. Mat.12.4. & chap.15.3. 4.5.6.

X

God gaue his law, [a] partly therby (as by a ſpeciall marke) to put differēce between his people and all other nations and people of the world: partly that he might be worſhipped by them as himſelf had [b] preſcribed: and partly to prepare them vnto [c] the faith of Chriſt which was to come.

[a] Pſal.147. 19.20. Deut.4.6.7.8

[b] Deut.4.1. &c. & chap. 12.32.

[c] Gal.3.23. 24.Heb.9.& 10.

XI.

His preparation was both by inſtruction, and by charge.

XII.

Firſt, he taught them by ceremonies, which were as viſible Prophecies concerning Chriſt, [a] ſhadowing his ſacrifice, wherby he ſhould expiate the ſinnes of all the elect.

[a] Heb.9.& 10.

XIII.

He vrged and charged them, in [a] conuincing

[a] Col.2.14. Rom.3.20.

incing them of ſinne, both by the ceremonies, and by the law morall, but ſpecially in that by [b] by threatning his curſe against them, he cauſed them to ſeeke for grace in Chriſt.

[b] Deu.27.26 Gal.3.10.

XIIII.

Concerning the abrogatiõ of the law, thus it is; a law is ſaid to be abrogate, whẽ it is repealed, made voide, or aboliſhed: ſo that the people to whom it was giuen, and whom it did binde, are no more bounde thereby.

XV.

Therefore the morall law, may not be ſayd to be abrogate, becauſe it is a perpetuall rule of iuſtice cõmanding ſummarily the [a] loue of God and of the neighbour, which are mens duties for euer. Albeit it be grãted alſo as true, that the faithful are freed by Chriſt frõ the [b] curſe, ſeueritie or, [c] extremitie of the law.

[a] Mat.22.40

[b] Gal.3.13. [c] 1.Iohn.5.3 Rom.6.14.

XVI.

But as for the ceremonial law, that it is [a] abrogate is euident by the ſcope and vſe thereof. For it was giuen to inſtruct that ignorant people as a [b] ſchoolemaſter, con-

[a] Col.2.14. Ibid.17. Epheſ.14.15. Gal.3.25.

[b] Gal.3.24.

cerning Christ to come, and to lead them vnto him as by the hand, by shadowing & [e] prefiguring Christes Priesthood many wayes. The [d] truth then being come, and we finding the liuely and [e] expresse image of all things needful for saluatiō in Christ: it foloweth, that these legall shadowes & figures are abolished, & that the law hath performed and ended that pedagogie.

[e] Heb.9.10. Col.2.17.
[d] Iohn.1.17
[e] Heb.10.1.

XVII.

The questiō is harder cōcerning the abrogatiō of the Iudicial law. For it cā neither simply be sayd to be yet in force, seeing the common wealth of the Iewes is abolished: neither yet may we say that it is altogether abrogat, for that it containeth many lawes which haue a scope & vse perpetuall. It seemeth then that this questiō may be thus answered. The Christian Magistrat is not bound to the Iudiciall lawes of Moses in respect of some speciall circūstances which did concerne the people of Israell: notwithstanding concerning the kindes of [e] penalties which the Lord hath appointed for the reuerend estimation & obseruation of the Decalogue, the Christian

[e] Leuit.24.1 Deut.13.5. and 10.

ſtian Magiſtrats ſeeme to me aſſuredly, at this day to be no leſſe bound for the keeping of theſe lawes, then the Magiſtrates of the people of Iſraell were in elder ages.

CHAP. IX.

Of the likeneſſe and difference of the old and new Teſtament.

I. Aphorisme.

THe word Teſtament is here vſed, to ſignifie the couenāt, which God made with his people.

II.

The cauſe wherefore this word is vſed, is for that the Greeke interpreters of the Bible, trāſlated the word *Berith* (which ſignifieth a couenāt) [a] διαθήκην, a Teſtament: vſing the word (as it ſeemeth) in generall ſenſe, as if they had συνθήκην, a couenant. And for this cauſe the Apoſtle [b] vſeth the word Teſtament in his Epiſtle to the Hebrues, diſputing alſo from the proper ſignification thereof.

[a] 1.King.5. 2.Kings.23. Eſay.59. Ierem.31.

[b] Heb.9.15. 16.72.

III.

And aſſuredly the free couenāt of God,

hath this common with a Teſtament, that it could not be ratified and confirmed but by the [a] death of the parties couenanting, that is, by the death of the ſonne of God, who being very God, together with the Father and the holy Ghoſt, made that his couenaunt of grace with his people.

[a] Heb.9.15. 16.17.

IIII.

The Legall couenant alſo was confirmed by the death of [a] beaſtes, albeit this were but ceremonially.

[a] Exod.24.5 6.7.8. Heb.9.18. 19.20.

V.

The Lordes couenant with his people, is taught in Scripture to be double. The couenant Legall, or of workes; and the couenant Euangelicall or of grace.

VI.

The couenant Legall, is that wherein God in elder ages promiſed the Iſraelites all manner of [a] bleſſings corporall, and alſo life [b] euerlaſting, vnder cõdition of yeelding [c] perfect obedience to Gods law by their owne [d] ſtrength, and contrarily, he threatned diuerſe [e] curſes, and eternall [f] death to all ſuch as did breake any [g] one Commandement of the law. The ratifica-

[a] Leuit.26. Deut.28.
[b] Leuit.18.5. Gal.3.12. Ma.19.16.17 Luke.10.25. 26,27.28.
[c] Ibid.
[d] Deut..6.5. Luke.10.27.
[e] Leuit.26. Deut.27.
[f] Gal.3.10.
[g] Ibid.

tion

tion and confirmation of this couenant is described. Exod.24.

VII.

The Couenant of grace is that, wherin the Lord hath promised his free [a] fauour and grace for euer [b] to all them which beleeue in Christ: vnder condition of that [c] blessed faith, and true godlinesse or new obedience ioyned therewith: yet neither of both these graces to proceede frō their owne strength, but to be the meere giftes of God freely [d] giuen them.

[a] Gen.12.1. 2.3 & chap. 15.& c.17.
[b] Iere.32.40
[c] Mar.16 16 Iohn.3.16. Ro.10.9.10.
[d] Iere.31.33 34.Ephe.2.8. Iohn.5.25. Iohn.6.45.

VIII.

Whereas the old and new Testament are opposed the one to the other: we must note, that the old Testament is taken two manner of wayes: sometimes to signifie the Legall [a] couenant, sometimes to signifie the couenant of grace as it was established with Abraham & his posteritie. But by the new Testament the couenant of grace onely is vnderstood.

[a] Ierem.31. 31.32. Heb.8.8.9. 13.& chap.9. 15.18.

IX.

Now if any aske of the likenesse & difference of the old and new Testament: by the name of the old Testament, we must

vnderstand that couenant of grace, as it was confirmed with[a] Abraham and all the fathers before the comming of Christ. Therefore in this comparison of both Testaments, there is no mention to be made of the Legall couenant.

[a] Gene. 17.

X.

In substance the self same the old and new Test. or couenāt: but the ministration diuerse.

The likenesse therefore or agreement of both Testamentes doth consist herein, that both haue one and the selfe same substance: but they differ in that the ministration is diuerse.

XI.

*The Greekes call it, προηγουμένην: antecedent or principall cause.

*The Greekes call this προπατορτικὴ, the euident cause.

In the substance of the couenant three things are to be considered: The first, is, what the scope is of the calling of Gods elect: The second, what is the antecedent * mouing cause of the couenāt: The third, what the stirring, mouing and * meritorious cause is.

XII.

The scope of the calling of the fathers and of establishing Gods couenant with them, was the blessed immortalitie: The mouing cause, Gods free fauour & grace in their vocation. The meritorious cause

was,

was, the death of the mediator.

XIII.

That God propoſed and promiſed to the fathers not an earthly, but heauenly beatitude, may appeare by theſe arguments: Friſt, becauſe they were called by the [a] promiſe of the Goſpell, wherein it is euident that men are called vnto an heauenly [b] felicitie. Secondly, for that they had the ſame [c] Sacramēt with vs, the ſame I ſay, in ſignification, that is, ſeales of the ſame grace. Thirdly, for that God vouchſafed to make theſe holy fathers partakers of his word, whereby ſoules are [d] quickened, and men are lift vp vnto the hope of life euerlaſting, Fourthly, for that God promiſed thoſe fathers that he wold be their [e] God, that is, that he would be not onely the God of their bodies, but alſo & principally the God and Sauiour of their ſoules for euer: and therefore he promiſed to knit their ſoules vnto himſelfe in righteouſneſſe, that he might make them partakers of life [f] euerlaſting. Fiftly, for that God in his couenant teſtified, not onely that he was now their God, but alſo pro-

[a] Rom 1.2. Rom.3.21.

[b] Ephe.1.13 2.Theſſ.2.14

[c] 1.Cor.10. 3.and 4.

[d] 1.Pet.1.23

[e] Leui.26.12 Math. 22.32.

[f] Pſal:144.15 Pſal.33.12. Haba.1.12. Deut.33.29.

g Gen.17.7. miſed that he would be their God for [g] euer: in which promiſe aſſuredly the heauenly felicitie & life euerlaſting is plainly ſignified vnto vs. Sixtly, for that God promiſed alſo that he would be the God
h Ibid. of their [h] ſeede after them, that is, of the poſteritie of them after their death, for their ſake and for their comfort. Seuenthly, for
i Exod.3.6. Math.12.32. that God [i] profeſſed of Abraham, Iſaac & Iacob after their death, that he is their God. Eightly, becauſe thoſe holy fathers were exerciſed with many and great [k] miſeries in this life: whereby it is manifeſt,
k Gene.4.8. Gen.6.7.8.9. Gene.12.13. &c. Gene.26.27. Gene.28.29. &c. that they waited and looked to receiue at Gods hand, not an earthly but an heauenly reſt and happineſſe: otherwiſe they ſhould be fruſtrate of their hope, and ſo deceiued by the oracles and diuine promiſes of God. Ninthly, for that Paule to the Hebrues teſtifieth, that Abraham,
l Heb.11.9. 10 Iſaac and Iacob, did by faith [l] abide in the land of promiſe as in a ſtraunge countrey, looking for, deſiring, and minding their heritage, and Citie, and countrey in heauen. Tenthly, for that if theſe fathers had not expected the complement

of

of Gods promises in heauen, they had bin more blunt and [m] voyde of vnderstanding then very blockes: for that they so egerly sought after these promises, for the which there could be no hope that euer they should be performed on earth. Eleuenthly, for that those fathers Abraham, Isaac and Iacob [n] confessed that they were strangers in the land of Chanaan: and therefore we must necessarily vnderstand, that the [o] promise made of God vnto them cõcerning that land, may not principally and properly be vnderstood of that land, or of any earthly happinesse to be enioyed in that place, but of life euerlasting, as signified by type and figure. Twelfthly, for that those holy fathers would be [p] buried in the land of Chanaan, to retaine the seale or Sacrament of eternall life which God had giuẽ thẽ. Thirtenthly, for it is very apparant, that those holy fathers in all their [q] desires & purposes set euer before thẽselues the blessed state of eternall life. Fourteenthly, for that Iacob being euen ready to die, professed that he *expected the*

m 1. Cor. 15. 19.

n Gen. 47. 9. Psal. 39. 13.

o Gen. 15. 18

p Gene. 47. 29. 30. Gene. 50. 24.

q Psal. 119. 166. & 174.

ſaluation of the Lord, that is the Lord had promiſed, and ſhould giue him: and then could he not ' looke for in this life, becauſe that anon after he died & departed from the ſame. Fifteenthly, for that the Prophets teſtifie, that the couenant made with the fathers was ſ ſpirituall, and therefore that life euerlaſting was promiſed vnto thē therin. Sixteenthly, becauſe Chriſt promiſing eternall life to his Diſciples, ſaith they ſhould ' reſt with Abrahā, Iſaac and Iacob. Seuenteenthly, for that Peter " promiſing that Euāgelicall benediction, that is, remiſſion of ſinnes and life euerlaſting, to the faithfull Iewes of his time, he made them herein equall to their fathers. Eightenthly. For that Chriſt in his ' reſurrection raiſed vp many of the Saints with him vnto life euerlaſting: and therfore, becauſe there is one & the like reaſon of all the elect, the reſt alſo ſhalbe aduanced in due time vnto the kingdome of haeuen. Nineteenthly, for that thoſe holy fathers had the ſelfe ſame ſpirit of ' faith we haue, therefore they were as well as we regenerate vnto the hope of eternall life.

' Gen.49.18

ſ Eſa 51.6. Iob.19.25.&c Iohn.13.15. Eſa.66.22. &c. Da.12.1.&c.

' Math.8.11

" Act.3.25.

" Mat.27.52

y 2.Cor.4.13 Gene.15.6. Hebr.11.

Againe,

XIIII.

Againe it may appeare by the premiſes, that the couenant, whereby the fathers were reconciled vnto God, reſted not vpon any of their merites, but onely on the free mercy of God which called them to his grace and fauour: againe it is manifeſt that they receiued and knew Chriſt a mediatour by faith, for by him they were receiued to cõmun with God, and made partakers of his holy promiſes.

a Ioſhaſt.2.3

b Heb.11.4. Iohn.8.56. Dan.9.17.

XV.

Thus far we haue ſhewed the likeneſſe and agreement of both Teſtaments: now it foloweth that we declare alſo how they differ and diſagree.

XVI.

The difference of both Teſtamentes, conſiſting in the maner of adminiſtration, hath foure parts.

XVII.

The firſt difference is this, that the couenant of grace in the old Teſtamẽt, that is, before the comming of Chriſt, & that glorious appearãce of the holy Ghoſt, was adminiſtred to Abraham onely with his

a Gen.15.18 & chap.17.7.

posteritie, and of theſe principally to the people of the Iewes [b] the Iſraelites. But in the new Teſtament, that is, after the incarnation of Chriſt, and his Aſcenſion into heauen, the ſame is adminiſtred to other [c] nations which came of Abrahams progenie, that is, to the Greekes & [d] Gentiles [e] as Paule ſpeaketh.

[b] Math. 10. 5 6. & c. 15. 24. Rom. 15. 8.
[c] Mat. 28. 19 Mar. 16. 15. Act. 9. 15.
[d] Rom. 3. 29.
[e] Rom. 1. 16.

XVIII.

The ſecond difference is, that the couenant of grace before the comming of Chriſt was couertly and darkely adminiſtred, by certaine [a] promiſes of the Meſſias, which then was to come and ratifie the couenant, and by [b] types and ceremonies ſhadowing & prefiguring Chriſt to come. But when Chriſt was come, the diſpenſation of this couenant was more cleare and more manifeſted, in the [c] preaching of the Goſpell, and the ſeales thereof, Baptiſme and the Lords Supper: all which are liuely [d] teſtimonies that Chriſt is already come, and hath fully confirmed this holy couenant.

[a] Gen. 18. 22 & c. 49. 10. Deut. 18. 15. 2. Sam. 7. 12. Pſal. 2. & 72. & 45. Eſa. 7. 14. and chap. 9. 6. & chap. 53. Mich. 5. 2.
[b] Gen. 15. 18. Heb. 10. 1. 1. Cor. 2. 17. Iohn. 19. 36.
[c] Mat. 28. 19 Mar. 16. 15. and 16.
[d] Act. 1. 18. Math. 26. 28. Mar. 14 24. Luke. 22. 20. 1. Cor. 11. 25.

XIX.

The third difference is, that before Chriſtes

Christes incarnation the couenāt of grace was administred with [a] lesse efficacie: but after with [b] greater working grace & power of the holy Ghost. For albeit the holy spirite wrought in the elect vnder the old Testamēt, by those diuine promises & ceremonies, but specially by the [c] sacrifices, such a measure of the knowledge of God as was sufficient vnto their euerlasting saluation, yet he giueth his elect vnder the Gospell a [d] greater light of knowledge, & so a greater measure of the true loue of God. That one example of Abrahams faith, the father of [e] all the faithfull, can not disproue this assertion concerning the regular and ordinarie administration vnder the Gospell.

a Gal.3.24. & c.4.1.2.3.
b Act.2.17. Iohn.7.38.39
c Psal.51.9.
d Iere.3.34. Esa.11.9.and chap.54.13. Iohn.6.45. 1.Cor.2.10. 1.Iohn.2.10, and 27.
e Rom.4.18, &c. Heb.11.17. &c.

XX.

The fourth difference is for that the administration of the old Testament, was more [a] burdensome & greeuous because of the multitude of rites and ceremonies, which exceeded in number, charge & labour the ceremonies of our time.

a Act.15.15.

XXI.

And whereas God hath now after

Christes Ascension abrogate those sacrifices & ceremonies of the old Testament, we must not therefore thinke any change in him. For he is rightly said to be inconstant and mutable, which chaungeth his purpose, or doth any thing contrary thereunto. But the Lord in abrogating those sacrifices, & in prescribing another forme of worship, hath neither altered his purpose, nor done any thing contrary thereunto. For his scope in the seruice and worship prescribed in both Testaments, is to bring his elect to the knowledge of their saluation in Christ. Neither hath he done any thing contrary vnto this: but in his great wisedome he hath called and doth conduct cõtinually his elect diuerse waies to that end he appointed; as he thought best both for those elder ages & for these times vnder the Gospel. Not vnlike a skilfull Phisitiõ, which cureth not a mã in his old age with the same medicines which he vsed for his youth: for so doing we may not think him incõstant for changing his prescriptions. For that he wisely considereth the diuersitie of temperature which

is in old and young: and so respecting this difference he applieth fit remedies, which therefore necessarily, must be diuerse and not the same.

CHAP. X.

Of the person and office of Christ.

I. Aphorisme.

THe knowledge of Christ consisteth principally in two things, first to know what his person is, secondly what his offices are.

II.

Christ, as touching his person, in one & the selfe same, he is both [a] God & man. For he is the [b] only begotten son of God, which hath created of the seede [c] of the [d] virgin Mary for him selfe, and so [e] assumed or taken, and personally and vnchangeably knit vnto him selfe, the very body of man, [f] endued with a reasonable [g] soule: and so whithout any change in his diuine nature, he was made very man in al things like vnto vs, sinne onely [h] excepted.

[a] Rom.9.5. 1.Iohn.5.20.
[b] Iohn.1.14.
[c] Heb.2.16. Luke.1.35.42.
[d] Luk.1.31. 34.35.
[e] Heb.10.5. Ioh.1.3.1Io. 4.2.Luk.1.35
[f] Heb.2.16.
[g] Heb.10.5. & chap.2.14.
[h] Mat.26.38 & c.27.50.
[i] Heb.2.17.
[k] Heb.4.15.

III.

This personall vnion of two natures in Christ, is well demōstrated by that phrase or manner of speaking, which old writers haue called *a communitie of proprieties.* And this communitie is nothing else but a Synecdoche, whereby we attribute that which is proper to one nature of Christ, to the very person, hauing his denomination of the other nature. As where Paule saith, [a] *They crucified the Lord of glory,* [b] and again, *God hath purchased a Church with his own bloud:* & so when Christ speaketh, [c] *no man hath ascēded vp to heauen but he which came downe from heauen, the sonne of man which is in heauen.*

κοινωνία ἰδιωμάτων,

a 1.Cor.2.8.
b Act.20.28.
c Iohn.3.13.

IIII.

And somtimes we haue an expresse distinction of both natures, as where Christ is sayd, [a] to *be made of the seede of Dauid according to the flesh, and declared mightely to be the sonne of God, touching the spirite of sanctification, by the resurrection from the dead,* and where he is sayd, *to* [b] *come of the fathers as concerning the flesh.* So also whē he is said, to be, [c] *put to death concerning the*

a Rom.1.3. and 4.
b Rom.9.5.
c 1.Pet.3.18

the flesh, but to be quickned in the spirite. And sometimes this distinction is left to be vnderstood by conference of such places.

V.

Againe, Christ must be such a person as is fit to take vpon him the office of a [a] mediator: And such was none, but the sonne of God incarnate: for that he is allied to both the parts which were to be reconciled, and therefore louing both, and beloued of both. Againe, he must so performe the office of a mediator betweene God & vs, that by his [b] death, he reconcile vs vnto God: and this death being God only he could not haue suffred, and being man only he could not haue ouercome. Againe, he must be very God, that the propitiatorie sacrifice (which was his bloud shed for the elect) might be a ransome & [c] sufficient price for our sinnes: againe he must be very man to [d] satisfie the iustice of God: againe a person sanctified of God, that he might be a holy [e] Priest, and a holy [f] sacrificer. Againe he must be very God, that (after he had by the merite of his

[a] 1.Tim.2.5 Heb.8.6.
[b] Heb.9.15.
[c] Act.20.28. 1.Iohn.1.7.
[d] Rom.5.12 &c.
[e] Heb.7.26.
[f] 1.Pet.1.19

Priesthood reconciled them vnto God, and obtained the holy Ghost for them) he might also him selfe giue them the same holy spirite, to worke faith in them, to receiue him, and his merites.

VI.

The office of Christ is three fold: for he is ordained of God to be our Prophet, Priest and King.

VII.

a Deut.18.18 Act.3.22. & chap 7.37. b Math 4.17 Esa 61.1. Luke 4.21. c Iohn.1.18.

He executed his Propheticall [a] function, or office of a teacher, when he was conuersant on earth, in [b] preaching the Gospell, & reuealing [c] vnto vs the secret counsell of God, concerning the great worke of our saluation by him.

VIII.

He exercised the office of his Priesthood, partly whē he was on earth, & partly doth still exercise the same in heauen. Whē he was on earth, he first offred prayers [a] to his father for vs, next his [b] owne body vpon the crosse, and did expiate [c] our sinnes [d] with that his sacrifice. In heauen [e] he appeareth before the face of the heauenly father with his sacrifice, once offred

a Iohn. 17. Heb.5.7. b Heb 7.27. c Heb.9.25 & c.10.14. d Heb.9.24.

on

on earth, without [c] intermission praying for vs, that the reconciliation we haue obtained, may be as fresh in memory, and neuer be lost. [c] Heb.10.12

IX.

The kingdom of Christ beginneth in this life, and is called the kingdome of grace, and it shalbe perfected in the life to come, which is called the kingdome of glorie. The kingdome of grace is that spirituall kingdome [a] wherin Christ ruleth the harts of his elect by his word and spirite. And this kingdome he administred in the old Testament vnto his elect, by Priestes and Prophets, & in the beginning of the new Testament by Iohn Baptist, and himselfe with his Disciples: But at the last he solemnely begā to erect the same in the day of [b] Pentecost, whē he sent the holy Ghost to his holy Apostles, that they might go preach the Gospell to all nations. So then he hath euer continued his kingdome on earth, & shall continue it vntill he returne to iudgemēt, at which time he shalbe ruler in the [c] middest of his enemies: whom he plagueth now and then, and destroieth, [a] Ioh.18.37. [b] Act.2. [c] Psal.110.2.

the laſt he caſt them downe, & make them
d Ibid.1. his d footeſtoole in his moſt glorious e cō-
e 2.Theſ.2.8 ming, at which he ſhall free all his faith-
full members from all their afflictions, &
f 1.Theſſ.4. 17. cary them with him f to heauen, and make
them partakers for euer of his heauenly
kingdome, which then ſhalbe the king-
dome of glorie, when all the Saints ſhalbe
tranſlated to heauen, beautified and ador-
ned in their ſoules with wiſedome and ho-
lineſſe, in their bodies with great excel-
lency and immortality, to be with Chriſt,
in inſpeakable ioyes and glorie for euer
and euer.

CHAP. XI.

Of Faith.

I. Aphorisme.

NOw for that we are made partakers of
Chriſtes benefites, which we receiue
by his death, as the remiſſion of ſins and
g Rom.3 25 Act.10.43. life euerlaſting by g faith, it ſhalbe expedi-
ent alſo that we learne what this faith is,
how it breedeth, who receiue this grace,
and what proper markes it hath.

This

II.

This faith then, is a ſure & firme [a] knowledge of the grace of God, purchaſed for vs by the merites of Chriſts death, and teſtified by the word of promiſe: whereby euery beleeuer doth apply that promiſe of grace vnto himſelfe [b] particularly: aſſuring him ſelfe that the ſame doth no leſſe appertaine vnto himſelfe then vnto the reſt of the faithfull.

[a] Iohn.17.3. Rom.8.38. 1.Iohn.3.2.

[b] Gal.2.

III.

The holy [c] Ghoſt [d] worketh this faith in the harts of his [b] elect which are of yeares by the [d] preaching of the Goſpell.

[c] Mat.16.17 Iohn.3.5.6.8 Ephe.2.8. Iohn.6.45.

Act.16.14. [a] Iohn.3.3.5.6.7.8. 1.Cor.4.15. Philem v.10. 1.Pet.1.23. [b] Iohn.6.37.& chap.8 47.& chap.10.26. Act.13.48. Tit.1.1. 2.Theſſ.3.2. [d] Rom.1.16.& chap.10.17. 1.Cor.3.5.1.Pet.1.& 25.

IIII.

From this faith ariſeth that holy [a] affiance and truſt in God whereby the beleeuer reſteth himſelfe comfortably in the fatherly [b] fauour & grace of God purchaſed for him by the death of Chriſt, conſidering both the truth [c] & [d] power of God: from this affiance do ſtreame forth al our ſpirituall [e] ioyes and comforts, and all our

[a] Ephe.3.12

[b] Pſal.32.

[c] Heb.11.11.

[d] Rom.4.21 Heb.11.19.

[e] Iohn.8.56. Rom.14.17. Iohn.5.25.& c.6.57.& 63.

spirituall life, according as by it we taſt of
f Pſal 30.6. item 31.17. item 36.10. ité 80.48.20. f the great grace and fauour of God.

V.

Againe, from this faith ariſeth, and
a Rom.5.5. Rom.8.23.24 25. proceedeth the aſſured hope a of euerla-
ſting life, or of the celeſtiall glorie, which
we ſhall haue with our Lord Chriſt in his
kingdome.

VI.

Againe, from this fountaine ſprings
a Ro.10.14. Rom.8.15. the holy a inuocation of God, our moſt
faithfull and bountifull Father, and our
moſt mightie Lord and God.

VII.

a Rom.10.9 & 10. 2.Cor.4.13. Faith alſo cauſeth vs to make a true profeſſion: and confeſſe with the mouth to
the glorie of God, that which we beleeue
a 1.Ioh.3.3. Gal.5.6. with the heart.

VIII.

a Rom 8.38. and 39. Iohn.10.28. Rom.11.29. Luc.22.32.1. Pet.1.5 & 23. 1.Ioh 2.19, 2.Tim.2.19. Pſa.3. Eſ 41. 3.Ier.32.40. Oſ 2.19.&20. To be ſhort, hence proceedeth the a true
loue and reuerend feare of Gods children,
which cauſeth them with all indeuour to
pleaſe, and carefully to auoyde what may
offend and diſpleaſe his holy ſpirit.

IX.

The grace of a perſeuerance is an inſe-
parable

parable companion of faith: for faith ne-
uer dieth, albeit sometimes it be, as it
were [b] ouerturned, and as buried with the tempestes of temptation. [b] Mark 9.24. Psalm 73.

CHAP. XII.

Of Repentance: where also is intreated of the life of a Christian, and of bearing the crosse.

I. Aphorisme.

SOmetime by the word *Repentance* in Greeke is signified & vnderstood [a] some sorowing for any fact or deed done, whether a man be moued thereby to do well, or not moued: sometimes also it signifieth (as the best Diuines haue noted) to return to a perfect and right vnderstanding, or to waxe wise againe: we follow now this later signification. [a] Mat. 21. 29. & chap. 27. 3. [b] Math. 4. 17. Act. 2. 38. Ro. 2. 4. 2. Cor. 7. 9. 10. 2. Tim. 2. 25.

II.

Repentance then is a [a] chaunge of the minde, which is by nature wicked, and renewing of all faculties of the soule, proceeding from a sincere and religious [b] feare of God; whereby the mind is caried with [a] Ezec. 18. 31 Ier. 4. 1. 3. 4. [b] Ierem. 44. Act. 17. 30. 2. Cor. 7. 10.

an earneſt indeuour to do well, and to pleaſe God.

III.

Repentance doth conſiſt of two partes: of [a] mortification of the fleſh, or of the old man, and in the quickening of the ſpirit.

[a] Ro.6.4 5.6 Ephe.4 22. 23.24. Col.3.5.6.8. 9.10. Pſal.34 15. Eſa.1.16. 17.

IIII.

Repentance may alſo be diſtinguiſhed into ordinarie or common, and extraordinarie or ſpeciall.

V.

The ordinary and common repentance is that, which all men are bound to put in practiſe all the dayes of their life, becauſe of the corruption of nature.

VI.

A ſpecial [a] repentance is that, which raiſeth as it were frō death, either thē which haue fallen ſhamefully, or in an vnbridled licentiouſneſſe haue giuen ouer thē ſelues to ſin, or haue ſhaken off the yoke of God in ſome ſpeciall apoſtaſie.

[a] 1.Cor. 5.5. 2.Cor.12.21.

VII.

In an ordinary repentance it wil ſuffice that we confeſſe our ſelues vnto [a] God: but an extraordinary requireth confeſſion, [b] ſorrow,

[a] Pſal. 31.5. [b] Pſal.51.

row, and deprecation before the [c] congregation, that the Church may be satisfied, and receiue againe the sinner which is excommunicate, for any scandale.

[c] 2.Cor.2.7. & c 18.21.

VIII.

There is also an extraordinarie repentance of some one whole congregation, when fearing the Lords corrections to approch for some general sinnes of the greatest part of the people, they striue by prayer, [a] weeping and fasting, to turne away the wrath of God from them. They had also in this, in times past, in the Church of the Iewes, their [b] sackloth and ashes.

[a] Ioel.2.12.

[b] Ester.4.3. Ierem.6.26.

IX.

The holy Ghost is the cause efficient, [a] or the Lord which worketh in vs vnfayned repentance.

[a] Act.11.18 2.Tim.2.25.

X.

The [a] frute and effect which followeth true repentance, is a Christian life: and this consisteth in forsaking and [b] denying our selues, in meditation of the life to come, and in the right vse of all earthly blessings.

[a] Math 3.8.

[b] Luke.9.23.

XI.

The forſaking of our ſelues, partly reſpecteth men, partly and principally it reſpecteth God.

XII.

The forſaking our ſelues which reſpecteth men, conſiſteth partly in [a] reuerẽcing them with all Chriſtian modeſtie, partly in doing [b] good to them with all ſincere affection of heart.

[a] Rom.12.10. Philip.2.3.
[b] 1.Cor.13.4 &c. 1.Tim.1.5. 1.Iohn 3.18.

XIII.

That denying of our ſelues which reſpecteth God, frameth vs with [a] patience to reſt contented with that ſtate and condition of life, which the Lord ſhall giue vs, and ſpecially to the [b] bearing of the croſſe.

[a] Phil. 4.11. 1.Tim.6.8.
[b] Rom. 8.17.

XIIII.

Special motiues to beare the croſſe patiently are theſe following. 1. Becauſe this is the good [a] will and pleaſure of our heauenly Father, to exerciſe his children in this maner, as it were, to make good triall of them. 2. For that [b] Chriſt himſelfe was to learne obedience by the things which he ſuffered, and we muſt be made [c] conformable vnto him. 3. For that if we be [d] partakers

[a] Heb.12.5.
[b] Heb. 5.8. & Phil. 2.2. 1.Pet.2.21.
[c] Rom. 8.29.
[d] Rom. 8.17. 2.Tim. 2.12.

takers with Christ in his passions, we shall be partakers also with him of his glorious resurrection. 4. For that it is needfull and good for vs alwayes to haue some crosse, that hauing experience of our own weakneſſe and frailtie, we may be truly [e] humbled: that so being humbled, wee may learne to call for [f] strength from God, that so we may haue experience of his [g] presence, and that by this experience we may receiue [h] confirmation of our hope. 5. For that we haue need to learne the obedience we owe to God, that the rage of our corrupt nature be subdued and bridled, and that the sinnes we haue commited, may be punished, lest we be [k] damned with the world. 6. For that when we suffer persecution for righteousnesse sake, and specially for defence of the Gospell, we are not only not miserable, but also blessed and happie, by the [l] testimonie of Christ himselfe. All these reasons, as the matter requireth, are speciall strong motiues vnto patience vnder the crosse.

e Psal.119.71
f 2.Cor.1.9.
g Rom.5.4.
h 2.Cor.1.10 Rom.5.4.
i Psal.119.71
k 1.Cor.11.32.
l Matth.5.10. 1.Pet.3.14.

XV.

True patience is not to want either sense

a Ioh.16.20. & c.21.18. ἀναιθησία. ἀπάθεια.
b 2.Cor.4.8.9
c Psal.39.
d 2.Cor.6.10
e Rom.8.28. 1.Cor.11.32.

[a] or naturall affection, and so to be voyde of all griefe and sorow: but herein appeareth it, when the seruaunt of Christ, is much[b] prouoked, and yet by Gods feare is so bridled, that he breakes forth into no rage nor[c] murmuring, but rather resteth, (albeit smitten with griefe & sorow,)[d] spiritually comforting himselfe in the Lord his God: not without meditations also of Gods iustice, equitie and clemencie in our chastisements, but specially of the fatherly counsell[e] of God for our saluation, so caring for it on this manner.

XVI.

Now the meditatiō of the life to come, which is the second part of a Christiā life, is such, that it carieth with it a contempt and a lothing of this[a] present life, according to the measure of illumination and knowledge, which God hath giuen vnto vs, both of the[b] vanitie of this present life by our continual[c] miseries, and of the corruption[d] of our nature by our dayly transgressions, and according to the measure of tast, which the holy Ghost hath giuē vs of the glory and[e] ioyes of the life to come.

a Phil.1.23. 2.Cor.5.2. Rom.7.24.
b Eccle.1.1.
c Gene.47.9
d Rom.7.24.
e Rom.14.17

And

XVII.

And yet we must not hate this present life, because it is one of Gods [a] blessings, and ordained of God for our saluation: partly for that herein the Lord giueth vs a [b] taste of his goodnesse by manifold blessings, partly for that by many tẽptations he prepareth vs for the [c] crowne of the celestiall glory.

[a] Exo.20.12

[b] Psal.34.9.

[c] 1 Tim.4.8. 2.Thes.1.6 7. Act.14.22.

XVIII.

The last point is, that the right vse of earthly blessings (which is the third part of Christian life) consisteth herein. First, that we vse this [a] world as if we vsed it not: vsing and receiuing the blessings of God for the sustentation and [b] refreshing of our bodies, but with sobrietie [c] and [d] thankes giuing. Next, that we beare patiently and [e] thankefully the penurie and wants of earthly things: and that we euer thinke of this, that we must render [f] an account vnto God, of the dispensation or charge cõmitted vnto vs, and therefore that we vse the good blessings of God temperatly, modestly, soberly, distributing to the necessitie of our poore brethren liberally: &

[a] 1.Cor.7.29 30.31.

[b] Psal.104.15

[c] Rom.13.14

[d] 1.Tim.4.3 4.5.

[e] Phil.4.12.

[f] Luke.16.2. Rom.14.10. and 12. 2.Cor.5.10.

laſtly that we containe & keepe our ſelues
g 1.Pet.4.15 1.Cor.7.17. 1.Theſſ.4.11 g within the limites of our calling.

CHAP. XIII.

Of Iuſtification.

I. Aphorisme.

IF the queſtion be how a man is iuſtified before God: To iuſtifie doth ſignifie as
a Prou.17.15 Deut.25.1. Rom.8.33. 34.& c.5.18. much as to a acquite, diſcharge or abſolue in Latin, ſo far as that word ſignifieth the action of a iudge. A mã is ſaid therfore to be iuſtified before God, which is accounted iuſt in Gods Iudgement, and accepted before God for his righteouſneſſe.

II.

A man is ſayd to be iuſtified by his workes, when in his life there is founde ſuch puritie and holines, which may merite before the throne of God the commendation of iuſtice: or that can, with the perfection of his workes anſwer and ſatisfie the iudgement and iuſtice of God.

III.

A man is ſayd to be iuſtified by faith, which renouncing the righteouſnes of his workes doth apprehend by faith the righteouſ

teouſnes of Chriſt, that is, the righteouſneſſe which is purchaſed by the death of Chriſt; & this mā [a] clothed with this robe of Chriſt doth appeare not as a ſinner, but as a righteous man in the ſight of God.

[a] Gal. 3. 27. Apoc. 7. 14.

IIII.

We ſay with the Apoſtle [a] Paule that a man is iuſtified before God, not by works but by faith onely.

[a] Rom. 3. 28. Gal. 2. 16.

V.

Iuſtification and regeneration go euer [a] together, but yet muſt be diſtinguiſhed. For regeneration in this life onely is [b] begun, and by degrees increaſeth, till it be perfected in the life to come: but we are not iuſtified in part, but perfectly: for this quieteth our conſciences, [c] and giueth vs that peace which paſſeth vnderſtanding.

[a] Rom. 6. and 8. [b] Rom. 7. [c] Rom. 5. 1.

VI.

S. Paule doth well expreſſe this difference betweene iuſtification and regeneration. For ſpeaking of his inherent righteouſneſſe or integritie, which he had in regeneratiō, he crieth out bitterly: *O wretched [d] man that I am, who ſhall deliuer me from this body of death!* But turning him

[d] Rom. 7. 24.

selfe to the righteousnesse of Christ imputed vnto him (which is grounded vpon the meere mercy of God, and giuen vs in our iustification) he reioyceth [b] greatly, & with full trust and affiance triumpheth ouer life and death, reproches and wantes, sword and all crosses of this present life.

[b] Rom. 8. 33. 34. 35. &c.

VII.

When we say we are iustified by faith: our meaning is that we are pronounced iust in Gods sight, for that by faith the Lord doth [a] impute vnto vs for righteousnesse, [b] the obedience of Christ, which he performed for vs, vnto his father, [c] in tasting death for vs, and so in paying the [d] punishment we did owe for the breach of the law.

[a] Rom. 5. 19.
[b] Heb. 2. 9.
[c] Gal. 2. 13. Esa. 55.
[d] Rom. 4. 3. &c. Gal. 3. 6.

VIII.

When we say we are iustified by faith onely, we do not exclude the [a] grace and mercy of God in our iustification: nor the [b] merite of Christes death, which is imputed vnto vs for righteousnesse: but we exclude [c] workes onely.

[a] Rom. 3. 24 & chap. 5. 21 Ep. 1. 5. 6. 7. 8.
[b] Rom. 3. 25. & c. 5. 9. and c. 8. 33. 34.
[c] Rom. 3. 28. & chap. 11. 11. 6. 32. Gal. 2. 18.

IX.

For assuredly, the iustice of faith and workes

workes are ſo oppoſite, that they can not be coupled together: but admit the one, ye muſt neceſſarily reiecte th other. And hence it is that Paule doth account the righteouſneſſe of the Law and this righteouſneſſe of faith as contraries, [a] renouncing that righteouſneſſe by the law, and reſting in that righteouſneſſe which is by faith in Ieſus Chriſt, or giuen vs of God by faith. Againe, he ſheweth that this was the cauſe of the [b] ruine of the Iewes, that ſeeking to ſtabliſh their owne righteouſnes, they wold not ſubmit thēſelues to the righteouſneſſe of God. This he teacheth alſo when he ſaith, that our reioycing can not be [c] excluded by the law, but by faith: and againe; when the reward is giuen [d] for works, that is of due debt, but that righteouſneſſe is imputed to faith, is of grace.

[a] Phil. 3. 9.

[b] Rom. 10. 3.

[c] Rom. 3. 27.

[d] Rom. 4. 4. and 5.

X.

Againe Paule doth not exclude from iuſtification thoſe workes only, which the vnregenerat work out of grace literally, & by ſtrength of their own free will: for ſurely Abraham was regenerate, when he did thoſe workes for the which he had [a] praiſe

[a] Rom. 4. 2.

of men, but was not iuſtified with God.

XI.

To be ſhort, the Scripture teacheth that our iuſtification is on this manner, first the Lord God of his meer[a] grace and goodneſſe doth embrace a ſinner; finding nothing to moue him to mercy, but miſery; for he ſeeth him[b] deſtitute & void of all good workes: he is moued[c] of himſelfe to do him good, and to giue this ſinner ſome taſt and feeling[d] of his goodneſſe: that[e] diſtruſting his owne ſtrength and works he may repoſe all his truſt and hope for ſaluation in the onely mercy[f] of God in Chriſt Ieſus, which God hath reuealed in his holy word.

a 2 Tim.3.5. Ephe.1.5.6.7
b Ephe.2.1.
c Ephe.1.9.
d Rom.5.5.
e Phil.3.8.
f Ephe.1.7.

XII.

Again that a mā is iuſtified by faith only, is very cleare by other places of the Apoſtle: as where he diſputeth that there is[a] no righteouſnes by faith, but that which is by grace: where he[b] denieth righteouſneſſe to the workes of the law: to workes (I ſay) not onely ceremoniall but alſo morall: as may plainly appeare by theſe ſentences which he vſeth for confirmation of his

a Rom.4.2.3.4.
b Rom.3.21. and 28. Gal.2.16.

his purpoſe: as, *the* [c] *man that ſhall do theſe things, ſhall liue in them: and* [d] *curſed is euery man, that continueth not in all things which are written in the booke of the law to do them*: and by theſe concluſions: *righteouſneſſe is not by the law, for by the law commeth the* [e] *knowledge of ſinne. The law* [f] *cauſeth wrath*, Ergo *not righteouſneſſe.*

[c] Gal.3.12.
[d] Ibid.10.
[e] Rom.3.20
[f] Rom.4.15

XIII.

We graunt with Paul that no faith iuſtifieth but that which worketh by [a] loue: but we vtterly deny that faith hath power to iuſtifie, or that faith and loue do iuſtifie, becauſe faith is effectuall, or working by loue.

[a] Gal.5.6.

XIIII.

The forme of our iuſtification is the free remiſſion [a] of ſinnes: for like as the wrath of God is vpon all ſo long as they continue in ſinne: ſo whom the Lord ſhall receiue to grace, them he is ſayd to iuſtifie, that is, of ſinners to make them righteous, & this he doth by pardoning and diſcharging them from their ſinnes. For if we conſider them whom God receiued to his grace by their workes, they ſhalbe

[a] Rom.4.6. 7.8. Luke.18.13. and 14. Act.13.38. and 39.

b Rom.9. 1.Iohn.1.8. founde[b] ſinners as yet, which notwithſtanding are and muſt be acquited and freed from their ſinnes.

XV.

Againe thus; the forme of our iuſtification is this: God doth remoue our ſins from vs and imputes them vnto Chriſt, and againe imputes the righteouſneſſe of Chriſt vnto vs: conſider this demonſtration for thy better vnderſtanding.

God imputing vnto Chriſt the { 1. Guiltineſſe. 2. Diſobedience. 3. Corruption. } Of the beleeuer, cauſe of his death.

God imputing vnto the beleeuer the benefits of the { 1. Paſſion. 2. Righteouſnes. 3. Holyneſſe. } Of Chriſt, cauſe of his life.

a Rom.3.24 25. Ephe.1.7. 1.Iohn.2.1, and 2. b Rom.5.19 Phil.2.8.

XVI.

The cauſe which moueth Gods mercy in our iuſtification is the [a] ſatisfaction and merite of Chriſt, that is, his [b] obedience vnto

vnto his father in his [c] death for vs: & this obedience is [d] imputed vnto vs for righteousnesse, that is, is accounted ours, as if we had performed the same our selues.

[c] Heb.2.9.
[d] Rom.4.6.

XVII.

And to the end that this obedience and righteousnesse of Christ might be imputed vnto vs: it was necessarie first that he should yeeld perfect obedience to the law of God himselfe, liuing thereafter in all holynesse of life. And to performe this, it was necessarie also, that he should be sanctified & without sin from his beginning, & first conceptiõ in his mothers wombe: for if he had not bene a holy [a] Priest, and a [b] holy sacrificer, he could not haue pleased God: and so could not haue pacified him for vs. And yet further I ad, that this our high Priest, and mediator, must be very [c] God, that the obedience of his death might be of price sufficient for our sinnes, and meet to giue vs an euerlasting righteousnesse.

[a] Heb.7.26.
[b] 1.Pet.1.19
[c] Act.20.28. 1.Iohn.1.7.

XVIII.

The doctrine of our free Iustification, shall then be comfortable and pleasant

vnto vs: when we ſhall preſent our ſelues as guiltie before the heauenly iudge, and ſhall proſtrate our ſelues, and ſtrip our ſelues as naked in his preſence, full of feare and care, to be diſcharged from our ſins, conſidering the [a] perfection of Gods iuſtice and the [b] imperfection of our righteouſneſſe, yea the huge [c] number and greatnes of our ſinnes. For thus come we at the laſt, well prepared and ready to receiue the grace of Chriſt, when we ſhalbe truly caſt down & humbled with the liuely touch and feeling of our miſerie and wants. But contrarily, ſuch as either [d] ſwell in the conceite of their owne righteouſneſſe, or be drunke in the delights of their owne ſins, they liue in a ſecure contempt of Gods iudgement, and ſhut vp againſt themſelues the gates of Gods mercy.

[a] Eſa.33.14.
[b] Iob.4.17. 18.19.
[c] Pſal.19.13 Iob.15.16.
[d] Luk.18.11 12.13.14.

XIX.

Furthermore, if we admit not this doctrine of free iuſtification: we ſhall rob God of his full [a] glory, and our poore conſciences, of ſounde peace [b] and reſt before his tribunall ſeate of iuſtice: both which notwithſtanding muſt be had, & granted.

[a] Rom.3.19 and 25. 1.Cor.1.30. and 31. Ephe.1.12. & 14.& chap.2 v.8.8. 9.
[b] Rom.5.1. & c.8.35. Ephe.3.12.

And

XX.

And we muſt further note that the whole courſe of our iuſtification is by grace, and for our better vnderſtanding in this point, conſider of foure ſortes of men. The firſt is of them which are neither inwardly nor outwardly called: the ſecõd ſort is of thoſe contemners, whom they commonly call Epicures, which haue an outward but not an inward calling: the third ſorte is of hypocrites, which deſire ſome commendation of iuſtice by ſome ſhew of externall workes, but ſpecially by the ceremonies which appertaine to Gods worſhip: theſe alſo haue their outward, but not their inward calling: the fourth ſort of men, are they which haue both an outward and inward calling, whom Gods ſpirite doth regenerate by the Goſpell: and like theſe are none of the three former kindes.

XXI.

That the firſt kinde haue no righteouſneſſe, but be meer vniuſt and impious before God, hauing alſo no ſtrength to do that which is good, and to beleeue the promiſe of grace, is very manifeſt euery

where in Scripture: as when al the ſonnes of Adam are deſcribed in theſe wordes: that they haue [a] wicked & rebellious harts, that all the [b] imaginations of their hart are only euill cõtinually, that their [c] thoughts are vaine, that they haue no [d] feare of God before their eyes, that not one of them doth [e] vnderſtand or ſeeke after God. Againe that when God doth enlighten vs with his knowledge, he raiſeth vs from [f] death to life, & makes vs new [g] creatures: that we be deadly and [h] profeſſed enemies vnto God before he receiue vs to grace in our iuſtification: that we haue not loued [i] him before he loued vs: that we be not purged from our vncleaneſſe by the bloud of Chriſt, till the [k] holy Ghoſt worke our inward ſanctification: that then we begin to paſſe from death to life, when through Chriſt we receiue [l] grace to beleeue.

a Iere. 17. 9.
b Gene. 6. 3. & chap. 8. 21.
c Pſal. 94. 11
d Pſal. 36. 1.
e Pſal. 14. 2.
f Iohn. 5. 25.
g Ephe. 2. 10
h Rom. 5. 6, 7. 8.
i 1. Ioh. 4. 10
k 1. Cor. 6. 11
l Phil. 1. 29.

XXII.

Now for the ſecond and third kinde, that they haue no iuſtice to ſtand before God, may appeare alſo manifeſtly, for that the vncleaneſſe of their owne conſciences is proofe ſufficient that they be not

as

as yet regenerate by the holy Ghoſt, and this alſo bewrayeth their want of faith. Whereby it appeareth that they be not as yet reconciled vnto God, nor iuſtified before him, for that this grace none can attaine vnto, but by faith.

XXIII.

The hypocrites chalenge ſome iuſtice, becauſe of their glorious workes and obedience to the ceremonies, but they are ſo farre from pleaſing God herein, that they highly diſpleaſe him, becauſe with vncleane harts they prophane his holy worſhip. For workes can not [a] purchaſe grace with God for any perſon: but contrarily, workes pleaſe God, after that the perſon firſt hath founde fauour and grace with God. And for this cauſe Moſes writeth, that *the Lord reſpected* [b] *Abell and his offring*: in which wordes he teacheth that Abels oblation did therefore pleaſe God, becauſe Abels perſon pleaſed him: and that pleaſed him by faith, without *which it is impoſſible to pleaſe God*, [c] for that therby mens harts are [d] purified. For which cauſe alſo Paule ſaith to the Hebrues that Abel

[a] Hag. 2.12. 13.14.15. Eſa.1.11.12. 13.14.15. Prou.15.8.

[b] Gene. 4.4.

[c] Heb.11.6.

[d] Act.15.9.

a Heb.11.4. offred vnto God a better sacrifice then Cain: for that Cain was an hypocrite, and so without faith.

XXIIII.

Lastly for the fourth kinde, albeit man regenerate by Gods grace haue some a 1.Cor.4.4. righteousnesse of workes: yet the same is not such, nor so perfect, as that it can stād before the iudgement seate of God: because all their good works are b imperfect, b Rom.7.14. &c. Phil.3.13.14 and c polluted with corruptions, and their sinnes following do d bury all the remembrance of their former righteousnesse and good life. c Esa.64.6. d Eze.18.24.

XXV.

By the premisses we now see that not onely the beginning of our iustification is by grace, so as a sinner freed from damnation obtaineth righteousnesse, and that freely by the pardon of his sinnes, as appeareth in the three first sorts of men: but also our proceeding therein, so as our iustification is euer free and by grace: which thing well appeareth in the fourth kinde of men which are both, regenerate by Gods spirite, and iustified by a liuely faith

in

in Chriſt. And thus God imputed vnto Abraham, the father of the faithfull, his faith for righteouſneſſe, when as he had [a] liued for many yeares in great holyneſſe of life. This ſaith Habacuk alſo; [b] *The iuſt ſhall liue by faith*: and Dauid; [c] *Bleſſed are they whoſe iniquities are forgiuen*, ſpeaking of the godly which liue a holy vnſpotted and blameleſſe life before men. Againe Paule ſaith that the [d] embaſſage concerning our free reconciliation with God muſt be continued among the faithfull. And Chriſt is a [e] continuall mediator, reconciling vs with his father, and the efficacie or vertue of his death to [f] expiate the ſinnes of the faithfull neuer dieth, nor waxeth old.

a Gene. 15.6
b Habac. 2.4.
c Pſal. 32. 1.
d 2. Cor. 5. 20
e 1. Iohn. 2. 1.
f Ibid. 2.

XXVI.

And whereas the Schoolemen alſo ſay, that good workes haue no ſuch vertue in them, to be ſufficient vnto iuſtification: but that their merite & vertue to iuſtifie is by grace: we muſt learne that there is no grace to worke our iuſtification, but that only which moueth God in Chriſt to embrace vs, and to iuſtifie vs by the merites

of his obedience and satisfaction for vs.

XXVII.

For God accepteth not our workes, but so farre as we please him, hauing put on by faith the righteousnesse of Christ, that is, which Christ purchased by his death for vs, as is [a] before shewed. Neither can works iustifie in part before God: for God admitteth no righteousnesse of workes, but that [b] full and perfect obedience to his law.

[a] Aphor. 23.

[b] Deut. 27. 26 Leuit. 18. 5.

XXVIII.

When they glory of workes of supererogation, whereby they say full satisfaction is made for trespasses and sins committed: how can they answer that saying of Christ? [a] *When ye haue done all these things which are commanded you, say we are vnprofitable seruants: we haue done that which was our dutie to do.*

[a] Luk. 16. 10

XXIX.

To be short concerning workes, take heed of two things: first put no trust in them, next ascribe no glory to them.

XXX.

The Scriptures driue vs from all confi-

dence

dence in them, teaching vs that all our righteouſneſſe, [a] ſmels in the ſight of God as filthie clouts, and onely prouoke Gods wrath againſt vs. Now take away this confidence of workes, all glorying muſt fall to the ground: for who will aſcribe any commendation of iuſtice vnto workes, if confidence in them cauſe him to tremble in the ſight of God?

[a] Eſa.64.6.

XXXI.

Moreouer if we conſider all the cauſes of our ſaluation, we ſhall finde the grace of God to ſhine bright in euery one of them, excluding the righteouſneſſe of our workes. For the authour of our ſaluation is God, the Father, Sonne & holy Ghoſt. The Father firſt, in that [a] of his meere [b] grace & free loue, he ſent his ſonne vnto vs, to redeeme vs from the dominiõ of the deuill. Next the Sonne, in that of his free loue [c] towards vs, he became [d] obedient to his father vnto the death of the croſſe, and ſo hath ſatisfied [e] the iuſtice of God for vs. Laſtly the holy Ghoſt, in that he giueth vs [f] faith, whereby we apprehend the iuſtice which Chriſt hath purchaſed for vs by his

[a] Tit.3.5.
[b] Iohn.3.16. 1.Iohn.4.9. and 10.
[c] Rom.5.7.8 1.Iohn.3.16.
[d] Rom.5.19. Phil.2.8.
[e] Rom.3.25. 1.Iohn.2.2.
[f] Ephe.2.8. & chap.1.13

death. The end alſo, the Apoſtle ſaith, is
f Rom.3.25. the f manifeſtation of Gods iuſtice, and
g Ephe.1.12 the prayſe of his g goodneſſe.

XXXII.

And whereas the Saintes commend otherwhiles their innocencie and integrity before God: this they doe not to the end, to truſt in the iuſtice of their workes in Gods iudgement, and to reſt their conſciences as vpon a good foundation: but either to teſtifie the goodneſſe of their
a Pſal.7.9. Pſal.18.21. cauſe againſt their aduerſaries, or to cõfort themſelues concerning their adop-
b 2.King 20.3 1.Tim.4.7.8. tion, by the fruites of their faith and calling: for that they reſt on the onely fauour of God in Ieſus Chriſt.

XXXIII.

Againe, whereas the Scripture ſaith, that the good workes and obedience of the faithfull doe cauſe the Lord to raine down many bleſſings vpon them: we muſt vnderſtand, that good workes are ſo farre cauſes of Gods bleſſings vpon vs, as the Lord by his former graces, taketh occaſion, to giue vs more graces: where note, that they be not meritorious cauſes, but

motiues

motiues onely for ſpeciall graces of Gods ſpirite going before: for whom the Lord will glorifie, them firſt he [a] ſanctifieth: that their corruption and wickedneſſe may not hinder their glorification. In a word (as Auguſtine hath well ſpoken) God crowneth the workes of his owne hand in vs.

[a] Ephe. 5. 26. 27.

XXXIIII.

Againe, that our workes do not merite the grace of God, may yet further appeare by theſe reaſons folowing. Firſt for that they are full of [a] corruption: next for that they are duties we [b] owe vnto God: thirdly for that they are not ours, that is, ſuch as come from the ſtrēgth of our free will, but the effects [c] and fruites of Gods grace in vs.

[a] Eſa. 64. 6.
[b] Luk. 17. 10.
[c] Rom. 8. 10. Ephe. 2. 10.

XXXV.

And whereas good workes pleaſe God and haue a [a] reward, it is not for any merite, but for that Gods [b] goodneſſe doth accept of them and reward them, of his meere grace and mercy in Ieſus Chriſt.

[a] 2. Tim 4. 8.
[b] Eſa. 55. 1.

XXXVI.

Surely no Chriſtian doubteth, but that we muſt hold faſt, the groundes of Chri-

ſtian Religion, and this is a fundamentall point or ground of Chriſtiã doctrine, that Chriſt is giuen vs for our righteouſneſſe, or iuſtification: if this doctrine ſtãd, the iuſtice of our merites and workes, being a flat contrary, can not ſtand.

1 Cor. 1. 30 and c. 3. 11.

XXXVII.

There are two opiniõs of Popery which are moſt oppoſite to that great ground of Chriſtiã veritie. The firſt is, that there are ſome moral vertues or works which make men acceptable before God, before they be grafted into Chriſt: the ſecond that Chriſt hath merited for vs, the firſt grace: that is, an occaſiõ of meriting with God: & that then it is our parts, to take the occaſion when it is offered.

XXXVIII.

To conclude, we muſt very circumſpectly ſee to this, that we build wiſely vpon that foundation: for that doctrine is ſound concerning good workes, which is deriued from the doctrine of faith, following the ſame as the effect doth the cauſe. For to this end are we iuſtified by faith in Chriſt, that we may ſhewe our ſelues

a This is the method which Paule vſeth, in a manner, in all his Epiſtles, as to Rom. Gal. Epheſ. Phil. Col. &c.

ſelues thankfull vnto God for ſo inſpeakable a benefite, by our continuall endeuour and care to ſerue God in all good workes, and in all holineſſe & righteouſneſſe of life.

CHAP. XIIII.

Of Chriſtian libertie.

I. Aphorisme.

BEcauſe that Chriſtians, and the faithfull vnder the Goſpell, are freed [a] from the law: it foloweth now that we conſider, how farre this Chriſtian libertie is extended, and wherein it conſiſteth, leaſt any do wickedly abuſe [b] the ſame againſt the glory of God, his owne ſaluation, and the ſaluation of his brethren.

[a] Rom. 6. 14.

[b] Gal. 5. 13.

II.

Chriſtian libertie hath three partes: to wit, our freedome and diſcharge from the * iuſtification of the law, from the dominion of ſinne, and from the ceremonies of the law.

* Or condemnatiõ of the law.

III.

The firſt part of Chriſtiã libertie is this,

that the consciences of the faithfull, are freed and discharged, from the [a] iustification of the law, that is, from the necessitie of perfect obedience to the attaining of the legall iustice, & so consequently from that care and trembling, because of the heauie curse and wrath of God, which foloweth the breach of the law.

[a] Gal.3.13. and c.5.1.

IIII.

But no man may therefore conclude, that the law is not necessary for the faithfull: for, they are euer [a] taught, admonished, and moued therby vnto euery good worke: albeit, it can not charge their consciences, before the tribunall seate of God.

[a] Rom.7.12.

V.

The second part of Christian liberty is, that Christians are freed from the kingdome [a] and dominion of that sinne & corruption which dwelleth in them, so that henceforth they do no more hate nor flie from the law of God, but are delighted therin, because of Gods holy spirit which dwelleth in them.

[a] Iohn.8.34 36. Rom.6.14.& c.7.22. and chap.8.2. 1.Iohn.5.3.

This

VI.

This blessed freedome, yeelds two benefites: the first is a holy trust and affiance in God, that their [a] obediēce, hauing many wants, yet is acceptable vnto God: the second benefit, is a chearefulnesse in performing our duties vnto God, and this foloweth the former immediatly, as the effect the cause: & these two points are very pertinent to Gods holy worship.

[a] Malach. 3. 17.

VII.

The third part of Christian libertie is, that the consciences of the faithfull, are discharged & freed from the [a] ceremonies of the law: that is, from the necessitie and burden of the obseruation of the legal ceremonies: as the eating of certain meats, the obseruation of certaine feastes, and the like. Which things in their owne nature are but things indifferent, [b] so that it is little pertinent to godlynesse, simply whether they be vsed, or not vsed. I ad simply for that in some respect, and for some circūstāce the vse of such things might be profitable, as shall after appeare in place conuenient.

[a] Gal. 3. 25. and c. 5. 13. Eph. 2. 14. 15. Colos. 2. 14. and 16.

[b] Rom. 14.

VIII.

The knowledge of the doctrine of Christian libertie is necessary also for the faithfull, as for peace of consciences, so to auoyde superstitions.

IX.

But here notwithstanding, obserue, that the free vse of externall and indifferent things, is not [a] granted them which as yet know not the doctrine, nor be assuredly perswaded of the truth thereof; but are caried with some superstitious opinion, which causeth them to doubt of the vse of them.

[a] Rom. 14. v. 14. and 22.

X.

The end and vse therefore of this doctrine is, that we may vse the blessings of God, without any scruple of conscience, for that end, for the which they are ordained and giuen of God for vs, but euer moderating our selues in the vse of these things, for the [a] edificatiō of our brethren.

[a] Rom. 14. 13 15. 19. 20. 21. & chap. 15. 2 1. Cor. 10. 23.

XI.

Wherefore seeing the [a] peace of consciences is the true and naturall end of Christian libertie; it followeth that they

[a] Rom. 14. 5.

do

do greatly abuse the same, which vse it either to satisfie their owne carnall [b] lustes, or without regard of circumstances of time, and place, or any way [c] in contempt of their weake brethren.

b 1.Cor.6.12

c Rom.14.3. and 10.

XII.

For albeit we must otherwhiles [a] defend our libertie, in the vse of things indifferent, before men, to represse the malice of some froward aduersaries, yet we must haue a speciall care of weake [b] brethren, that we giue no offence to them.

a Gal.2.v.3. 4 5.

b Rom.14.1. & 13.and 20 and 21. Act.16.3. Rom.15.1.2. 1.Cor.8 9.& 13.& c.9.22.

XIII.

For the right vse of Christian libertie is, to giue place to the ignorance and infirmitie of weake brethren, and not to any [a] Pharisaicall sowrenesse, or rudenesse of hypocrites.

a Gal.2.v.3. 4.5. Mat.1.5.14.

XIIII.

We must here take heed of that hypocrisie wherein a great nũber in this liberty, regarde not the edification of brethrẽ, but prouide onely for their [a] owne peace.

a Gal.2.&c.

XV.

And here keepe this rule. *Do not offend God, for thy neighbours sake.* Vnder this ge-

nerall rule are contained two ſpeciall: the firſt is this: *looke what we are bounde to doe, (that is, what God hath commanded) we muſt not leaue* [a] *vndone for feare of any offence or daunger that may enſue the ſame.* The ſecond is this: *we muſt neither* [b] *purpoſe nor do any thing which God doth not permit.*

[a] Mat.15.10 &c. Iohn.6.51. &c. Act.5.28. 29.
[b] Rom.3.8. Gene.12.10. & chap.26.7. Exod.1.19. Ioſ.2.4.5.6. 1.Sam.21.24.

XVI.

There is alſo another generall rule, *that loue* (towardes man) *giue place to the puritie of faith*: as if a man be bound to do any thing againſt his conſcience, or elſe the brother will be offended: let the brother be [a] offended, rather then do any thing againſt conſcience: for as this libertie is vnder charitie, ſo charitie vnder faith.

[a] Luk. 14.26

XVII.

Againe, another conſequent of this libertie is this: *the conſciences of the faithfull are exempt and freed frõ the* [a] *dominion and power of all men*: and this is, that Chriſt may not leeſe that prayſe and thankes giuing which is due to his bountifulneſſe and goodneſſe, and that our conſciences may not be depriued of the fruite of his liberalitie.

[a] 1.Cor.3.21 & chap.7.23.

Nei-

XVIII.

Neither must we deeme this libertie of cõsciẽces in not being subiect vnto mã, to be but a matter of small moment, for that it cost [a] Christ so great a price, euen the price of his owne most pretious bloud.

[a] Ibid. and 1. Pet. 1. 18. and 19. Gal. 5. 1.

XIX.

The better to vnderstand this doctrine, we must note the difference betweene the spirituall, and ciuill gouernement of men: for by that spirituall regiment, the conscience is instructed to serue and worship God: but by the ciuill gouernement, a man is taught to performe the duties of humanitie & ciuilitie, which must be obserued and kept among men.

XX.

We must aduisedly regard and see that these two regimentes be not confounded: least that any infer or conclude a ciuill libertie against politique gouernement, by this spirituall libertie which Christ hath purchased for vs.

XXI.

Againe, in constitutions & lawes concerning spirituall gouernement, we must

carefully discerne betweene orders lawfully and vnlawfully established. For constitutions and orders lawfull are consonant to the word of God, but the vnlawfull are contrary to the same.

XXII.

a Rom.13. And whereas Paule a commaundeth to obey the Magistrate for conscience sake: he doth not therein binde consciences to lawes politique: but this he meaneth onely, that we must obey the Magistrate so far and so long as he commandeth things lawful and honest, for that God also commandeth vs such obedience, & we can not with good conscience neglect any of his decrees. Therefore the Apostle doth not here make the conscience subiect to any lawes of men, but vnto the law of God, commanding vs to obey the lawes of men so farre forth as they do not repugne the holy lawes of God.

XXIII.

This may yet be vnderstood, if we note what the cõscience is. The conscience is a b Rom.2.15. feeling of Gods iudgement concerning our actions: an eye witnesse which discerneth

neth & can truly testifie of all our workes, & this the very signification of the word can teach vs.

XXIIII.

Of the premises we may learne, that conscience doth properly respect God, so that a good conscience is nothing els, but the testimonie of our hart [a] before God, of the sinceritie of our hart. [a] 1.Pet.3.21

XXV.

In deed we say that a good conscience sometimes respecteth men, and that is in respect of the fruites or effects thereof in the duties of loue. [a] Act.24.16.

XXVI.

By the former definition of the conscience, we may also learne what law bindeth the cõsciẽce: namely that law which bindeth a man simply without respect or consideration of men.

XXVII.

Finally the law of God, which commãdeth in the vse of indifferent things to regard the edification of our neighbour, although it binde the outward worke, [a] yet bindeth it not the conscience, [b] so as if a [a] 1.Cor.10.28. Rom.14.22. [b] 1.Cor.10.28.

man might not with a good conſcience vſe thoſe things, but onely in that caſe of edifying our neighbour, that is, our weake brother.

CHAP. XV.

Of Offences.

I. Aphorisme.

AN offence is a word or deed, whereby the neighbour is offended, that is, made [a] ſad or grieued, as with any thing impiouſly or vniuſtly ſpoken or done, or when a man by any thing as well ſpoken, or done (which yet is not well ſpoken or done) is [b] moued to commit ſinne.

a Rom. 14. 15. Math. 15. 12. Iohn. 6. 61.

b 1. Cor. 8. 10

II.

A ſcandale is either giuen or taken.

III.

That is called an offence [a] giuen, the fault whereof commeth from the doer himſelfe: or an offence giuen is a wicked word or deede, contrary to the loue of God and our neighbour: and therfore this euill of it ſelfe grieueth & maketh ſad the godly, and ſeduceth the weake brethren.

a Math. 18. 6. 7. &c.

That

IIII.

That is called an offence [a] taken, when any thing not wickedly, or vntimely ſpoken or done, through malice or ſiniſter affection of minde, is wreſted to an occaſion of offence. Or, an offence taken is a word or deede, of it ſelfe not wicked, but taken as wicked, either maliciouſly or ignorantly.

[a] Mat.15.12

V.

Laſtly, there ſeemeth alſo to be a third [a] mixt offence, that is partly giuen, partly taken: as when a man vſeth Chriſtian libertie out of ſeaſon, not regarding time and place conuenient. But yet this kind of offence, is more neare & liker an offence giuen, then taken. And this may be called the offence of the weake; or an offence of infirmitie, as the other which is taken may be called an offence Phariſaicall: for that none thereby, but bitter ſpirites, and Phariſaicall eares are offended.

[a] Rom.14.

VI.

We muſt take [a] heede that we offend not the weake: howſoeuer proude witts be [b] offended.

[a] Rom.14.1. 13.21. 1.Cor.8.13. Math.18.6.7
[b] Mat.15.14 Act 5.28.29. Gal.2.3.4.5.

CHAP. XVI.

Of Prayer.

I. Aphorisme.

a Iohn.4.24

PRayer is a [a] holy meditation of things pertaining to Gods glory and our saluation: and an earnest [b] desire of the same, with supplication, proceeding from an holy affiance, which (as sonnes & [c] daughters) the faithfull haue in God: whereunto also thankes-giuing vnto God for benefits receiued, is vsually annexed.

b Luke.18.1. &c.

c Heb.10.22

II.

a Psal.50.51. b Ibid. c Ibid. Iohn.16.24. Mat.7.7. and chap.18.19.

Our present necessitie which we feele, ought not onely to be a motiue vnto prayer: but also Gods [b] commandement, and [c] promise to heare vs.

III.

We ought then to begge in prayer not only for those things which concerne our owne happinesse: but also that God would giue grace that by this seruice and [a] worship we may truly honour him.

a Math.4.10.

IIII.

Against all distrust which may hinder

vs

vs in prayer: we must oppose Gods holy promises, whereby he hath testified, that he will heare[a] our prayer. a Psal.50.15. Math.7.7.

V.

There be foure rules of prayer. The [a] first that we come to prayer with a mind [b] emptied of other cares, and indued with a due reuerence of the maiestie of God, not daring to beg any thing which God himselfe doth not permit: the second, that we pray with a true sense [c] and feeling of our wants, & with an earnest desire to obtaine: the third that in prayer we put off all[d] opinion of our own iustice or worthines, and contrarily, that in all humilitie, and free [e] confession of our sinnes, we flie to Gods mercy, intreating the free pardon and forgiuenesse of our sins: the fourth & last rule is, that prayer proceed from faith [f] and assurance of Gods grace in Christ: assuredly trusting that our prayer shalbe heard. a Dan.9.3.4. 5.&c. b Mat.14.23 c.d.e.Luk.18. v.13. e Dan.9. Psal.51. f Rom.10.14 Iames.1.6. Heb.10.22. Dan.9.17. Psal.51.9.

VI.

The Lord himselfe hath giuen vs a[a] prescript forme of prayer, which therefore is called the Lordes Prayer. This consisteth a Math.6.9. &c.

of a Preface, narration, confirmation and concluſion.

VII.

The Preface is in theſe wordes, *Our Father which art in heauen.* Wherein we profeſſe our faith, or affiance & truſt we haue, as children, in God our heauenly Father, who hath by grace adopted vs in that his beloued and onely begotten Sonne our Lord Ieſus Chriſt. Here alſo to lift vp our minds to God, we make mẽtiõ of the ſeate of Gods maieſtie, that is of heauen, where he giueth his bleſſed Angels the fruition of his preſence, and ſhall giue vs in his good time appointed.

VIII.

The narration containeth ſix petitions: the firſt three, do in ſpeciall manner concerne Gods glory: the other three, reſpect our owne benefite and good.

IX.

In the firſt petitiõ (*Hallowed be thy name*) we are commaunded and taught to aske that, which in the third Commandement we are commanded to do: that is, that we neither thinke nor ſpeake of God, but with

with great reuerence: and ſo in like manner of his word, and of his workes.

X.

In the ſecond petition: *Let thy kingdome come*, we beg firſt, that God by the grace of his holy ſpirit, would repreſſe the corrupt affections of our nature, and forme all our ſenſes to the obedience of his will: next that he would curbe and bridle the wicked which fight againſt his kingdome, and that he would gather vnto himſelfe his elect, and preſerue his Churches: that he would caſt downe the enemies of his Church, and cut them ſhort in all their attempts and deſires: and laſtly, that in his good time, he would make vs partakers of his glory and heauenly bliſſe.

XI.

The third petition is, *Thy will be done in earth as it is heauen.* This petition is added to the former, for declaration ſake to helpe our ignorance: for then and there God raigneth in the world, where men ſubmit themſelues, to be ruled by his holy will reuealed in his word. We aske here therefore that the holy ſpirite would rule

our harts, and teach vs, that we may learne to loue that which God loueth, & to hate that which he hateth: that ſo we may yeeld vnto him a chearefull and willing obedience as his bleſſed Angels do in heauen.

XII.

The fourth petition is, *Geue vs this day our dayly bread*: In this petition we commende our bodies to Gods prouidence, deſiring, that he would feed, chariſh and preſerue them. And this petitiō, the Lord hath ſet before the other two following, (which concerne not earthly and corporall bleſſings, but ſpirituall and heauenly) to helpe our dulneſſe, and weakneſſe, that ſo by degrees he might lift vp our mindes to ſeeke after thoſe greater bleſſings. And here we be willed to aske of God our bread, that is, ſuch as it ſhall pleaſe our heauenly father to giue vs, for the ſuſtentation of our life: where we ſee this petition is as neceſſarie for the rich as for the poore. Laſtly, theſe wordes, *this day*, or *euerie day*, and this Epithet *dayly* ſerue to moderate our affections and deſires in theſe tranſitorie bleſſings.

The

XIII.

The fift petition, *Forgiue vs our debtes, as we also forgiue our debters*: by the word *debtes* he meaneth our sinnes, for that we owe the punishment of them vnto God and this Christ himselfe hath borne for vs, in his death vpon the crosse, and so hath obtained the pardon of sinnes for vs. We begge that the heauenly father would impute vnto vs that satisfaction & obedience of Christ & worke in vs a sense & a feeling of this imputation, that so we may sweetly rest in his fatherly fauour in Christ, and in his loue purchased for vs in and by the sufferings of Christ. To this petition is annexed an argument drawen from the like example: that is, the example of our remission in pardoning our neighbour his trespasses: The reason of which exãple doth not consist in the merite of our worke, but in the promise of Christ, saying, *For* [a] *if ye forgiue men their offences, your heauenly father will also forgiue you. But if ye doe not forgiue men their trespasses, no more will your father forgiue you your trespasses.* By which wordes it doth

[a] Math. 6. 14. 15.

manifeſtly appeare, that they onely can be aſſured of the pardon of ſinnes, that are aſſured and know in their conſciences, that they haue pardoned their neighbours. The reaſon whereof is this, it can not be, that any man pardon from his hart his brother, vnleſſe he firſt loue him: now he can not loue his brother, which firſt doth not loue God; and no man can loue God, which is not perſwaded in his hart, that God of his meere grace hath pardoned him all his ſinnes by and through Ieſus Chriſt. And againe he that is aſſured of this, he can not, but loue God, and his neighbour in & for the Lord: from which loue, it can not be, but the pardoning of all offences muſt proceede. Laſtly this argument is alſo noted with theſe wordes *as* and *alſo*, Math. 6. 12. and Luke. 12. *For euen we, &c.* Wherefore this word *alſo* is not well omitted: for we ſay commonly, *as we forgiue them that treſpaſſe, &c.* for, *as we alſo forgiue &c.*

Gods loue is cauſe of our loue, & our loue but a ſigne and effect of his loue.

ὡς καί. Forgiue vs, as we alſo forgiue. καὶ γάρ.

XIIII.

The ſixt and laſt petition is: *And leade vs not into temptation, but deliuer vs from euill.*

euill. Where we pray for the assistance of the holy spirite to ouercome the temptations of the deuill, which is here called *that euill or wicked spirite*, for that by his temptations (for which cause he is called the tempter Math. 4. 3.) he troubleth and vexeth vs. *ὁ πονηρὸς.*

XV.

And thus far of the six petitions, contained in the narration, the confirmation followeth in these wordes: *For thine is the kingdome, and the power, and the glorie for ages, or for euer*, in which wordes we shew wherefore we haue both such boldnesse to aske, and trust to obtaine: to wit, for that God wilbe glorified by hauing his kingdome and raigning in vs: and for that also he can effect what he will in heauen and earth.

XVI.

The conclusion is contained in one word, namely the word *Amen*, which is here a word of wishing, signifying as much as, *truth, So be it*, or, *Let this be a truth*. Wherefore we desire that whatsoeuer we haue prayed for at Gods hands in

the ſix petitions, the ſame may be true, & effected by him. And yet there is no inconueniencie to ſay that *Amen* here, is a word of aſſeueration: for that by faith we be aſſured, that God hath graunted our requeſtes.

XVII.

As for the place of prayer: God in times paſt had appointed firſt his [a] Tabernacle, then after that Salomons [b] Temple: but Chriſt hath [c] aboliſhed this ceremonie of that holy place, and Paule [d] biddeth vs pray in euery place. And ſo Chriſt [e] cõmaundeth vs to pray in our ſecret chambers: and himſelfe went vp to the [f] mountaine alone to pray. And Chriſt alſo doth approue a publique place of cõmon prayer, when he ſaith: *Where two or* [g] *three are gathered together in my name, there am I in the midſt of them.*

a Exod. 26. and 40.
b 1. King. 8. 2. Chron. 7. Act. 8. 27. Luke. 18. 10. Dan. 6. 10.
c Iohn. 4. 21.
d 1. Tim. 2. 8.
e Math. 6. 6.
f Mat. 14. 23.
g Mat. 18. 20.

XVIII.

There is no certain time in the new Temẽt appointed for prayer: yet is it profitable that euery man appoint himſelf ſome [a] ordinarie and ſpeciall houre for prayer, as in vpriſing, before and after meats, and

a Dan 6. 10. Pſal. 55. 18. Act. 10. 9.

when

when we go to reſt, ſo that this obſeruation of ours be voyde of ſuperſtition, and then ſpecially are we bounde to apply our ſelues to prayer, when we ſee our ſelues, or our brethren in any [b] dangers or in any ſpeciall wants: againe, we are alſo bounde to render thankes humbly vnto God, whē we haue receiued any ſpeciall benefite at his handes.

[b] Pſal.50.15 Ioel.2. Ierem.6.26. Eſt 4.3.&16. [c] Exod.15. Iude.5. Pſal.9.30.34. &c.

XIX.

Moreouer the lifting vp the voyce in prayer, or ſinging, or geſture of the body (as [a] kneeling, [b] couering the face, the [c] lifting vp of hands and eyes [d] towardes heauen) doe not ſimply commende any mans prayer, but ſo far theſe things pleaſe God, as they proceede from the true [e] affections of the hart.

[a] Ephe.3.14 [b] 1.Cor.11. [c] 1.Tim.2.8. [d] Iohn.11.41 [e] Luke.18.11 and 13.

XX.

Againe, we muſt take heede that we preſcribe not or appoint any certaine [a] circumſtances vnto God: for we muſt giue him [b] leaue to graunt and performe our requeſtes in what manner, time, and place it pleaſeth him.

[a] Mat.20.21. Iude.7.19. [b] 2.Sam. 15. 26.

XXI.

Lastly, this also is to be noted, that we [a] perseuer in prayer: and that we consider not of the hearing of our prayers by our sense or feeling, but by our faith. For albeit we do not alwaies feele that God doth giue vs that we haue asked: yet we must be assured that he doth giue & will giue, that which is good for our saluation.

[a] Luke. 18.1 &c. Luke. 11. 8.

CHAP. XVII.

Of Predestination.

I. APHORISME.

PRedestination we call the [a] eternall decree of God, wherein he determined with himselfe what he would haue done with [b] euery man: as concerning their eternall saluation or damnation.

[a] Ephe. 1.4. 2. Tim. 1.9. [b] Rom. 9.20. 21.22.& 23.

II.

This predestination hath two speciall branches. The first is called election: the other reprobation, by a metonymie of the effect (that is, a change of a word properly signifying an effect, to signifie the cause) for election and reprobation are properly

ly referred to man: who being created, is fallen and corrupted with sinne: but metonymically the very decree of election & reprobation is so [a] called.

[a] Ephe.1.4.

III.

Therefore we say with the Scripture, that God in his eternall and [a] immutable coũcell hath once decreed, whom in time to come he will [b] aduaunce to glorie: and whom on the contrarie he shall [c] giue ouer to condemnation.

[a] 2 Tim.2. v.19. Esa.46.9. Malach.3.6. 1.Thess.5.9.
[b] Rom.9.23.
[c] Act.1.25. Iohn.17.12. 1.Pet.2.8. Iude v.4.

IIII.

This purpose we auouch was founded on the [a] meere pleasure of God.

[a] Ephe.1.5. Rom.8.29. Mat.11.25. 26. Rom.9.18.

V.

Moreouer, whom God hath predestinate to saluation, them also hath he decreed to make partakers of the meanes by which men come to saluation: which meanes are their [a] recõciliation by Christ, their [b] effectuall calling, and [c] iustification. And contrarily whom he hath predestinate to destruction, them also hath he decreed, not to make partakers of those meanes which tend to saluation, but to leaue [d] them to themselues, or to deliuer

[a] Ephe.1.
[b] Rom.8.
[c] Ibid.
[d] Psal.81.13

e Esa.29.10. Rom.11.8. them to Sathan that both by his and their owne naturall instigation they may purchase to themselues damnation.

VI.

The end or scope of predestination is a Prou.16.4. is the glorie of God: that is, the glorie of b Ephe.1.6. and 12. Rom.9.23. his grace, and mercy, manifested in the saluation of the elect, and of his c iustice in c Rom.9.25. 26. the death of his sonne our mediatour: the d Rom.9.17 and 22. glory also of his power and e iustice in the e Rom.9.22. damnation of reprobates, yea of his iu- f Rom.11.33 stice, both f secret in their reiection, and g Rom.1.18 also g manifest in punishing them, for their sinnes: finally the glorie of his most free h Rom.9.15 & 20.21. power, both in the condemnation of the reprobate, and in the glorification of his elect.

VII.

The infallible testimonie of our election is our a effectuall calling, when as a Rom.8.30. 2.Tim.1.1. the holy spirite, by the preaching b of the b Rom.10.17 Gospell, doth worke faith in Christ, in the harts of his elect, that thereby they may c Rom.8.30. Ephe.1.7. be c iustified, working also some beginning of new d obedience, that they may be d 2.Tim.2.19 sanctified, that so in time they may be fully

ly [a] glorified. [a] Rom.8.30.

VIII.

And as the Lord [a] sealeth and marketh his elect, by their vocation, iustification, and sanctification, so by excluding the reprobate either from the knowledge of his truth or from the sanctification of his spirite, as it were by certaine notes he sheweth what iudgement remaineth for them. [a] 2.Tim.2.19

IX.

Neither yet may any rashly define or pronounce, that he is in the number of the reprobate, if the signes of election as yet appeare not in him, for some are called, [a] later then others, yea the [b] theefe on the crosse was not before the end of his life called: wherefore we may despaire of none vnlesse manifest signes be shewed, that he hath sinned to death: that is, against the holy [c] spirite, neither yet may any securely sinne in hope of mercy, but euer remember *to [d] day, if ye heare his voyce harden not your harts: for God is not mocked.* [e]

[a] Math.20.3 &c.
[b] Luk.23.40 &c.
[c] 1.Ioh.5.16
[d] Heb.3.7.
[e] Gal.6.7.

X.

There be two notable fruits of this doctrine, the one that we may with humble

adoration, acknowledge how much we are bounde to God, that hath vouchsafed
a Rom.11.33 to chuse vs, so vnworthy, out of the a companie of the damned, and to aduaunce vs to the state of heauenly glory. The other,
b Rom.8.31. &c. that we may with good b assuraunce rest
2.Tim.2.19. our selues on the vnchaungeable purpose of God touching our saluation and therfore be fully perswaded and assured thereof in Iesus Christ.

CHAP. XVIII.

Of the resurrection, and of life euerlasting.

I. Aphorism.

ALbeit the doctrine of the resurrection seeme incredible in mans reason: yet we that are Christians must beleeue it & receiue it: that is, we must beleeue that the bodies of the dead shalbe restored to their first state, and their soules shall reenter them againe, so they shall liue and rise againe at the last day.

II.

This faith of ours is grounded on the testi-

[a] testimonies of the word of God, who is almighty and can not lye. [a] Dan.12.2. Ioh.5.29. &c

III.

But of them that shall rise againe, the estate shalbe very vnlike. For the godly shall rise to [a] life and glory euerlasting, but the vngodly to shame and [b] death euerlasting. [a] Dan.12.2. [b] Iohn.5.29.

IIII.

This glorious and blessed resurrection of the godly dependeth vpon the resurrection of [a] Christ, as of their head to whom they as members must be conformed. [a] 1.Cor.15.12.&c. 1.Thess.4.14

V.

Christ then the head of the godly, shal in the resurrection make our bodies [a] like to his glorious body. [a] Phil.3.21. 1.Cor.15.35 &c.

VI.

Againe, Christ shall raise the dead at his glorious [a] comming to iudgemẽt with the shout of an Archangell and sound of a trumpet. [a] 1.Thes.4.16.

VII.

The dead being raised, then in a moment as in the twinckling of an eye, the liuing shalbe [a] chaunged, so that their bo- [a] 1.Thess.4.16 and.17. 1.Cor.15.52 and 53.

dies shalbe made incorruptible.

VIII.

Then streight wayes all the godly shalbe [a] caught vp into the ayre to meete the Lord and so shall [b] euer be with the Lord and with him enioy euerlasting happines.

[a] 1. Thess. 4. 17.
[b] Ibid. Math. 25. 34. and 46.

IX.

On the contrary, the vngodly shall together with the deuils be thrust down into [a] hell into the [b] lake that euer burneth with fire and brimstone and there shalbe tormented.

[a] Math. 25. 41. and 46.
[b] Reue. 20. 15 & chap. 21. 8

X.

Againe, eternall life consisteth chiefly in the full feeling of Gods loue, & in the communion of his nature according to these sayings, [a] *I shalbe* (saith Dauid) *satisfied with thine Image*: againe, [b] *in thy presence is the fulnesse of ioy and pleasures at thy right hand for euermore*. And Peter affirmeth [c] that the faithfull are to this end called that *they may be partakers of the diuine nature*, that is, of the graces of God, his wisedome, righteousnesse, holinesse and glory.

[a] Psal. 17. 15.
[b] Psal. 16. 18
[c] 2. Pet. 1. 4.

And

XI.

And albeit the blessed there, shall want nothing pertinent to perfect felicitie, because God shalbe [a] all in all, yet of that heauenly glory, wherewith they shalbe beautified there shalbe certaine [b] degrees as there were also [c] degrees of their giftes in this life, and as there shalbe [d] degrees of torments amongst the dāned. And aboue others excelling, & most shining, shalbe the glory of the teachers of the word, that haue faithfully instructed the Church, and so brought many to righteousnesse, as [e] Daniell speaketh.

[a] 1. Cor. 15. 28.
[b] 1. Cor. 15. 41. and 42.
[c] 1. Cor. 12. 4.
[d] Mat. 10. 15 and chap. 11 20. &c.
[e] Dan. 12. 3.

XII.

This doctrine as it may iustly terrifie the vngodly; so to the godly in all miseries, and euen in death, it is [a] most comfortable, as they that know, and by the grace of God stedfastly trust, that their soule by death [b] passeth into life, and by the Angels is [c] caried into Abrahams bosome, that is, into heauē, & so to [d] Christ, & their bodies, although they rot and be eaten of wormes, yet shall in due time rise again, and be clothed with euerlasting glory.

[a] 1. Thess. 4. vers. last.
[b] Iohn. 11. 25
[c] Luk. 16. 22.
[d] Phil. 1. 23.

CHAP. XIX.

Of the Church.

I. Aphorisme.

a Mat 26.28. Iohn. 17. 20. b Ephe.1.13 Ro.10.14.15. c Rom.8.30. d Rom.1.7. 1.Cor.1.2. e Ro.10.9.10. f Rom.1.7. 1.Cor.1.2. 1.Cor.2.2. Ephe.1.1. g Act.2.39. Gene.17.7. 1.Cor.7.14.

THe Church is a [a] multitude of men [b] effectually [c] called by the preaching of the [d] Gospell, and therefore they be such as beleeue in Christ, and [e] professe his faith, and [f] serue God in the faith; accounting in this number with the elect, their [g] children, and the children of hypocrites, which as yet by their age are not capable of this calling.

II.

The Church is either vniuersall, which commonly the Greekes call Catholicke, or particular.

III.

The vniuersall or Catholicke Church is the whole multitude of them, who from the beginning of the world, haue beleeued in Christ, that now do beleeue, and shall beleeue to the worldes end. Whereof one part now triumpheth [a] in heauen, to wit, the faithfull that are departed:

a Ephe.1.16. Col.1.20.

an

another part is militant on the earth, that is, the faithfull, that yet liue. And this again, is diuided into particular Churches.

IIII.

A Particular Church is a particular Congregation of the faithfull, dwelling [a] together in one place, & exercising themselues in Gods worship according to the direction of his word.

[a] 1.Cor.1.1. 2.Cor.1.1. Gal.1.2. 1.Thess.1.1. 2.Thess.1.1.

V.

A Particular Church may be distinguished in the old and the new.

VI.

By the old I meane that which was before Christes incarnation, as the Church of the Iewes, which then did excel as touching the forme of outward gouernmēt.

VII.

I call that the new Church, which began after Christs comming, especially after his ascension in heauen, being gathered out of [a] diuerse nations: and this is called [b] the Christian Church.

[a] Ephe.2.13. [b] Act.11.26.

VIII.

Where the Church is [a] distinguished in the inuisible and visible, it may not be

[a] Rom.2.28. 29. &c.11.7.

thought that there be two Churches of diuerſe kinds, but one & the ſame Church in diuerſe reſpectes may be ſaid to be viſible and inuiſible.

IX.

And it is called inuiſible for that it can not be ſeene with mens eies: for that faith, by which the Church hath her being in Chriſt, is placed in the [a] hart, which none but [b] God can ſee.

[a] Rom. 2. 29.
[b] Act. 1. 24.

X.

But it is ſaid to be viſible, for that it hath certain markes, which may be ſeene, and whereby we may conclude aſſuredly that there is a Church & people of God: albeit [a] hypocrites be mingled with them, who profeſſe the ſame faith, & yet beleeue not in Ieſus Chriſt.

[a] 1. Ioh. 2. 19. Math. 13. 3. &d. Item 43. &c.

XI.

Theſe markes are the [a] pure preaching of the word, and lawfull adminiſtration of the [b] Sacraments.

[a] Ephe. 2. 20. Act. 2. 24.
[b] 1. Cor 4. 13. 1. Cor. 12. 28. and 23. Mar. laſt v. 19 and 20. Mar. laſt. v. 15. and 16.

XII.

For albeit in the Church of God, holy [a] diſcipline be alſo required: yet if here the gouernours of the Churches be ſlacke in their

[a] Mat. 18. 15. 16. 17. 1. Cor. 5. 5.

their duties, the Church is not presently to be thought no Church, as long as the two former markes remaine.

XIII.

And yet further I ad, there may creep in some corruption, both in [a] doctrine and in the administratiō of the [b] Sacraments: & yet it shall not cease to be a Church, as long as the [c] foundation is retained, which is Christ, or saluation by Christ alone.

[a] 1 Cor. 3. 12.
[b] 1. Cor. 11. 12.
[c] 1. Cor. 3. 11.

XIIII.

It is the dutie of euery godly man, to [a] ioyne himself to such a congregation, or societie, as he seeth to haue those markes and (as [b] much as lyeth in him) to professe himselfe a member thereof, and to keepe in holy communion & felowship with it.

[a] Heb. 10. 25. 1. Cor. 11. 20.
[b] Psal. 48.

XV.

It is called the holy Church, partly because it is washed & purged by the bloud of Christ: partly because it is sanctified by his [b] holy spirit and by Gods grace hath a [c] growth in sanctificatiō, vntill at length it be fully perfected, which shalbe when this life is [d] ended.

[a] 1. Iohn. 1. 7. Eph. 5. 25. 26.
[b] Rom. 8. 1. Eph. 5. 26. 27. Psal. 15.
[c] Ephe. 4. 13.
[d] Phil. 3. 12. & chap. 1. 6.

CHAP. XX.

Of the Ministers of the Church.

I. APHORISME.

ALbeit God alone inlighteneth and ruleth the harts of his elect: yet becauſe it pleaſeth him herein to vſe the [a] Miniſterie of men it is our partes with [b] reuerence to embrace thoſe things, which by his ſeruaunts he teacheth vs for our good inſtruction and comfort.

[a] 1.Cor.3.5. 2.Cor.5.20.
[b] 1.Cor.4.1. Gal.4.15.

II.

The ſeruants of God or Miniſters, are ſome continuing and as ordinarie, ſome but for a time and as extraordinarie.

III.

In the old Teſtament the continuing and ordinarie Miniſters of the Church were Patriarches, Prieſts and Leuites: the temporall & extraordinarie the Prophets.

IIII.

In the new Teſtament, the perpetuall and ordinarie are [a] Paſtours & [b] Teachers: the temporall and extraordinary were the [c] Apoſtles, [d] Prophets and [e] Euangeliſtes.

[a.b.c.d.e.] Ephe.4.11.

God

V.

God reuealed himſelfe to the [a] Patriarches, as [a] Adam, [b] Noah, [c] Abraham, [d] Iſaac, [e] Iacob, [f] Ioſeph, by apparitions, viſions, and dreames, and ſo gouerned their families.

[a] Gene. 3.
[b] Ge. 6. 7. 8. 9
[c] Gen. 12. 13. 15. 17. 18. 21. 22.
[d] Gen. 25. 11 & 22. & c. 26. 2. 3. 4. 5.
[e] Gen. 28. 31. 32. 35.
[f] Gene. 37.

VI.

He preſcribed certain lawes by Moſes, for the Prieſtes and [a] Leuites, that ſo they might by them gouerne the Church of Iſraell.

[a] In Leuit.

VII.

But as for the Prophets he raiſed them vp [a] extraordinarily, to [b] inſtruct and to [c] excite the people, and the Prieſtes, if they erred or were negligēt in their duties: theſe did alſo foreſhewe what [d] puniſhmentes ſhould fall vpon Gods people for their negligence, and what [e] euils ſhould come vpon their enemies for their deſtruction: but principally they comforted the faithful with Prophecies of Chriſts comming: and therfore they preach often of his [f] conception, [g] natiuitie, [h] paſſion, death, reſurrection, and euerlaſting [i] kingdome.

[a] Eſ. 6. Ieremi. 1. Ezech. 2. &c.
[b] Eſa. 1. &c.
[c] Eſa. 2.
[d] Eſa. 3. 29. &c.
[e] Eſa. 13. &c.
[f] Eſa. 7. 14.
[g] Eſa. 9. 6. Mich. 5. 2.
[h] Eſa. 53.
[i] Eſa. 11. 59. 61. &c.

VIII.

And thus farre of the Ministers of the old Testament: now touching the Ministers of the new Testament. The Lord in the beginning of his kingdome raised vp [a] Apostles, [b] Prophets, [c] Euangelistes, and whē the Churches were founded & planted by them, he ordained that Pastors and [d] Teachers should succeede and continue for euer.

a Mat.28. 19
b Act.11. 27.
c Act.8.5.&c
d Ephe.4.11

IX.

The Apostles were [a] immediatly called of Christ, and sent into the whole [b] world, that so they might set vp the kingdome of God in all places.

a Mat.4.18. &c. Ioh.1.37.&c. Act 9.& 22.
b Mat.16.15 Act.9.15. Rom.15.15. 20.

X.

He raised vp also at this time Prophets, who had speciall [a] reuelation and gifts for the interpretation of holy Scriptures: and these did sometimes foreshew by the spirite, any matter of waight which should come, either on the [b] Church, or to any [c] one of the faithfull.

a 1.Cor.14. 29.&c.
b Act.11.28.
c Act.21.10.

XI.

Againe, the Apostles had the Euangelistes for their [a] companions, whom they tooke

a Act.16.1.

tooke with them to supplie their absence in preaching of the Gospell, and in [b] establishing the Churches: and such were [c] Luke, [d] Timothie and [e] Titus.

[b] Tit. 1.5.
[c] 2.Tim.4.11.
[d] 2.Tim 4.5.
[e] 2.Cor.8.23

XII.

Then folowed Pastours, and Teachers which the Church can neuer want.

XIII.

And thus farre of Churches offices, which did consist in the Ministerie of the word: There be two other ordinarie also, which ought to remaine euer in this [a] Church: Church-gouernement, and the care of the poore.

[a] Rom. 12.8

XIIII.

Church [a] Gouernours are chosen men set ouer the people, for [b] correction of manners, assistantes with the Bishops and Pastours.

[a] 1.Cor.12. 28.
[b] 1.Cor.5. 2.Cor.1.6.7.8

XV.

The care of the poore, partly belongeth to the Deacons [a] or Collectors that distribute the almes, partly to them which visite the sick, & such in Paules time were certaine [b] auncient and honest widowes.

[a] Act.6.3. 1.Tim.3.8. &c.
[b] 1.Tim.5.9.

XVI.

And thus farre of the duties of Church officers, now as touching their calling these foure points are to be obserued: first what kinde of persons are to be called, secondly how, thirdly by whom, lastly with what rite or ceremonie they must be ordained.

XVII.

As concerning the first, I say that Bishops and Pastours, and Teachers, are to be chosen that are of sound [a] doctrine, and [b] holy life, fit and [c] able to teach. The [d] gouernors also must be furnished with good giftes, wisedome, and iudgement, to discharge their duties.

[a,b,c] 1.Tim.3 2.&c. Tit.1.6. &c.
[d] 1.Tim.3. 8. &c.

XVIII.

Secondly, in this election & ordinance of the Ministers of Christ, men must proceede in a religious feare, and testifie the same before, by [a] fasting and prayer.

[a] Act.15. 23. Act.13.2.3.

XIX.

Thirdly, they must be men approued and knowen of the [a] gouernors for knowledge and learning, & which haue a good name in the Church amõg the faithful for life

[a] Act.1.15. &c. Act.6.2.&c.

life and conuersation.

XX.

Fourthly, they were ordained in times past by the Apostles and their successors, with [a] imposition or laying on of handes: which rite for comelinesse and order sake may well be obserued in these dayes, so that we put no opinion of necessitie or of worship therein.

[a] Act.13.3. 1.Tim.4.14. 2.Tim.1.6. 1.Tim.5.22.

CHAP. XXI.

Of Church discipline and gouernement.

I. Aphorisme.

Ecclesiasticall cẽsure or Church discipline is a [a] brotherly [b] correction according to Gods word, wherby the faithfull are stirred vp to do their duties, and so they further the saluation one of another.

[a] 2.Tim.3.16 Mat.18.15. 2.Cor.12.6. 2.Thess.3.15 [b] Mat.18.15 1.Cor.5.11. 2.Thess.3.15

II.

This discipline is either common or proper: common, whereunto all ought to be subiect: proper, which pertaineth to the Ministers of the Church onely.

III.

The common discipline doth respect, [a] three degrees in priuate or secret sinnes. The first is, that he that hath sinned be admonished, and reproued priuatly of him, to whom alone that sinne was knowen: the second, that if he despise his correction, then he must be rebuked and admonished before one or two witnesses: the third that if he contemne their admonition also, he must be admonished by the Church, that is, the [b] gouernours and iudges, which are appointed by the Church.

[a] Mat. 18.15 16.17.

[b] 1.Tim.4.14 1.Tim.5.17. 1.Cor.12.28. Rom.12.8.

IIII.

But if sinnes be open and manifest, then there is no need to proceede by those degrees: for the gouernors must not [a] delay to proceede in the censure and correction of such sinners.

[a] 1.Tim.5.20 1.Cor.5.

V.

For the correction of light sinnes [a] reproofe onely may suffice, but [b] grieuous sinnes and great offences and contempt or [c] contumacie against the censures and admonitions ecclesiastical, must be punished with excommunication.

[a] Mat.18.15. 1.Tim.5.20.

[b] 1.Cor.5.5. and 13.

[c] Mat.18.17.

Excom-

VI.

Excommunication is the [a] iudgement or decree of the [b] Church, whereby any [c] member of the same Church, for offending the Church by some [d] grieuous sinne, or great [e] contempt, is giuen ouer to [f] Sathan, (according to the charge of [g] Christ) that is, he is effectually [h] declared to be vnder the power and dominion of the deuill, and to haue no right or interest in the kingdome of the Church of Christ: and therefore this man is kept also from the communion [i] of the Lordes Supper, vntill [k] he giue a probable signification & testimonie of his repentance.

[a] 1.Cor.5.4.
[b] 2.Cor.2.6.
[c] 1.Cor.5.11
[d] Ibid.1. & 11
[e] Mat.18.17.
[f] Ibid.1.Cor. 5.4.
[g] Ibid.5.
[h] Ibid.4. Math.18.18. Iohn.20.23.
[i] Mat.18.17 1.Cor.5.11. and 13.
[k] 2.Cor.2.6. 7.8.

VII.

But yet these religious and wise gouernors must temper the seueritie of excommunication with the spirite of [a] meekenesse, *least* [b] *this man be swallowed vp with ouer much heauinesse.*

[a] Gal.6.1.
[b] 2.Cor.2.7.

VIII.

The ende which the Church in these censures and excommunications, principally respecteth are three. The first, that they which liue an vncleane and wicked

life, should not be numbred among Christians, to the dishonour and [a] prophanation of the name of God. The second, least the godly should be [b] corrupted by the continuall conuersation of the wicked. The third, that the excommunicate being confounded and [c] ashamed may so [d] repent and be saued.

[a] 1.Cor.5.1. Rom.2.24.
[b] 1.Cor.5.6.
[c] 2.The.3.14
[d] 1.Cor.5.5.

IX.

We must not conuerse [a] with an excõmunicate person but in priuate and domesticall duties, least we chearish and increase his cõtempt by any familiaritie: but so soone as he giueth any probable testimonie of his repentance, he must be receiued into our societie and communion [b] of the Church againe.

[a] 2.The.3.14 2.Cor.2.9.12
[b] 2.Cor.2.6. &c.

X.

And thus farre of the common discipline: The discipline proper to the Ministers of the Church, is contained in certaine Canons, which the auncient Bishops did prescribe for themselues and their order: of which sorte are these. *That no Clergie man or Minister, be a hunter, dicer, reueller, or pot-companion. Item, that*

no

no Miniſter practiſe vſurie, or any marchandiſe: that none be preſent at wanton laſciuious dances, and the like, &c.

CHAP. XXII.

Of Vowes.

I. Aphorisme.

A Vow is an holy promiſe made to God.

II.

A vow is either generall or ſpeciall.

III.

A generall vow, is that which Chriſtiãs make in their Baptiſme, where renouncing Sathã, they giue themſelues to God to [a]ſerue him, that they may obey his holy Commaundements, and not fulfill the wicked luſtes of the fleſh.

[a] Mar. 28. 19

IIII.

A ſpeciall or particular vowe, is that which any man moued with ſome [a]ſpeciall reaſon maketh vnto God.

[a] Gen. 28. 20 &c. Iud. 1. 30. 1. Sam. 1. 11, 2. Sam. 15. 8, Act. 18. 18. Num. 16,

V.

In a lawfull ſpeciall vow, foure things are required: of which the firſt is, that we be [a]aſſured that our vowe be [b]agree-

[a] Rom. 14. 23
[b] Act. 23. 12.

c 2.Cor.7.7. able to Gods word; the second, that it be
d 1.Cor.7.4. not aboue the strength which God hath giuen vs; the third, that it be agreeable to our vocation; the fourth, that we vow with a good purpose of hart, and for a lawfull end.

VI.

The right and lawfull endes of vowes be foure, of which the two former are in respect of the time past: the other two in respect of time to come.

VII.

The first end of a lawfull vow, is to te-
a Gen.28.20 stifie a thankefulnesse to God for benefites receiued.

VIII.

The second end of a lawfull vow, is to chastise and afflict our selues for some sins cõmitted, that we may be the more fit to
a 1.Cor.11. entreate God to remoue his wrath frõ vs.
31.

IX.

The third end is, to make vs the more
a 1.Cor.6.12 warie and heedfull against sinne, by de-
1.Cor.9.27. priuing our selues of the vse for a time of some speciall things.

The

X.

The fourth end is to ſtirre vp our ſelues as it were with a ſpurre to our dutie, binding our ſelues thereunto by a vow.

XI.

That the Monaſticall vowes, are vnlawfull & vngodly, it is manifeſt by foure reaſons. Firſt, becauſe the life Monaſticall is imagined a worſhip[a] of God: ſecondly, becauſe they vow a Monaſticall life, without reſpect of Gods calling, and without approbation from him: thirdly, becauſe the Monkes and Nunnes, bind themſelues to many vile and vngodly ſeruices: fourthly, becauſe they promiſe to God perpetuall virginitie, when as yet, either they haue not the[b] gift of continencie, or if they haue it, be vncertaine how long to haue it.

[a] Mat. 15.9

[b] Mat. 19.11. 1. Cor. 7.7.

XII.

Vowes are of this ſtrength and nature, that if they be lawfull they[a] bind, but if they be[b] vnlawfull they are voyde and of none effect.

[a] Deut. 23.21
[b] Iud. 11. Act. 23. 21.

CHAP. XXIII.

Of the Sacraments.

I. Aphorisme.

a Exo.12.26 b Deut.12.32 1.Cor.11.23 c Gen.17.19. d Gen.17.11. Rom.4.11. e Gene.17.7. Ier.31.33.34

SAcraments are a ceremonies ordained b of God to illustrate and to seale vnto his c people the d promise of grace, contained in Gods holy e couenant.

II.

a Heb.9.15. b Gal.3.1.

Sacraments do a illustrate the promise of grace, as liuely b pictures, in that they represent and typically set before the beleeuers, the sacrifice of Christ and the efficacie thereof.

III.

a Psal.81.6. Rom.4.1. b Mat.26.28.

But they seale, in that they be diuine a testimonies ordained to testifie the same thing, which the promise it selfe doth testifie, to wit, that Christ by his b sacrifice hath purchased for the beleeuers forgiuenesse of sins, the grace of the holy spirite, and life euerlasting.

IIII.

Againe, the holy Ghost by the Sacraments illustrating the promise of grace doth

doth instruct the faithfull in the mysterie of saluation, and by sealing it perswades the truth of the promise and so confirmes faith.

V.

Yet they do performe neither of both themselues by any vertue in them, but in that the holy [a]spirit worketh by them, and his working is free, [b] so that he worketh where he will, when he will, and in what measure it pleaseth him.

[a] Ephe.1. 13 14.& chap.4. v.30.
[b] Iohn.3.8.

VI.

The Sacramentes, some are of the old Testament, some of the new.

VII.

The Sacraments of the old Testament were [a]Circumcision, [b]purifications, and [c]sacrifices, & of these the [d]passeouer was a speciall Sacrament.

[a] Gene.17. Leuit.12.
[b] Leuit.14.
[c] Leu.1.3.4. &c.
[d] Exod.12. 2.Paral.35.

VIII.

Circũcisiõ did illustrate the promise of grace vnder the type of cutting off, of the foreskin of the flesh: for by the circumcising of the foreskin was signified, that the sins of the faithful were done away by forgiuenes of sins, or free [a]iustification. Cir-

[a] Rom.4. 11.

cumcision did also seale the promise of grace, by applying the same to euery person, so that the couenant of God was as it
c Gen.17.13. were sealed in euery mans c flesh.

IX.

The purifications did illustrate the promise of grace, vnder the type of washing, for by them was signified that the sinnes of the faithfull, were purged by the bloud
d Leu.14.7.8. of Christ and dayly are washed away by the holy Ghost.

X.

The sacrifices did illustrate the promise of grace, as being types of our a expiatorie sacrifice, for by them was signi-
a Leuit.1.4. & 4.20.& 16. 27.30. fied that Christ should b be slaine for an
b Heb.9.26. & 28.& c.10. 11.12.14. expiatorie sacrifice, that is, to satisfie for all the sinnes, of all the elect.

XII.

The pascall lambe not onely shadowed this as a sacrifice generally, but also fore-shewed some peculiar thing of Christes
a Iohn.19.36 sacrifice, to wit, that his a bones should not be broken, and it signified that the soules
b 1.Cor.5.7. and 8. of the faithfull did banquet and feed b vpõ Christ, as it were spiritually, in a sacrifice,

that

that is, they receiued hereby some feeling of Gods grace & loue, purchased for them, by the sacrifice of Christ. Againe, it represented the holinesse of Christes sacrifice, for it was commanded to be an vnspotted lambe. [c] Exod. 12.5.

XII.

But besides this shadowing of Christes sacrifice, in respect whereof that ceremonie of eating the lambe was a Sacrament, it was also ordained to [a] prayse God, for deliuerance out of the bondage of Egipt. [a] Exo. 12.27.

XIII.

And thus much of the Sacraments of the old Testament. The Sacramentes of the new are two, Baptisme and the Lords Supper.

XIIII.

Baptisme, that [a] succeeded in place of Circumcision, doth illustrate the promise of grace, vnder the type of [b] washing, for as by water the [c] filthinesse of the body is done away; so by the bloud [d] of Christ shed on the Crosse, and by faith sprinckled on our harts, our soules are purged from sinne. But Baptisme sealeth vnto vs the [a] Col. 2. 11. 12. [b] Act. 22. 16. [c] 1. Pet. 3. 21. [d] 1. Iohn. 1. 7.

promiſe of grace, in that euery one is waſhed in that water, which is the Sacramẽt of the bloud of Chriſt ſhed on the croſſe.

XV.

The Supper of the Lord, which came
a Luk.22.15. &c. a in place of the paſſeouer, doth illuſtrate the promiſe of grace, partly by repreſenting the paſſion b of Chriſt, by the breaking
b Luk.22.19. 1.Cor.11.24. of the bread, & by pouring forth the wine,
c Luk.22.20. the c ſhedding of his bloud: and partly by declaring the efficacie of Chriſtes death, by this ioyfull d bãquet, for that the ſoules
d 1.Cor.5.8. of the faithfull ſweetely banquet, & be cõforted in taſting of Gods fauour & grace purchaſed by the death of Chriſt. But it ſealeth vnto vs the promiſe of grace, in that the bread which is giuen to euery one of vs to be eaten, is the Sacrament of Chriſtes body crucified for vs, and in that euery one of vs, doth drinke of the cup, which is the Sacrament of the bloud of Chriſt ſhed vpon the croſſe for vs.

XVI.

And the Supper of the Lord, hath the nature not onely of a Sacrament, but alſo of a ſacrifice, to wit, of thankes-giuing, as

alſo

alſo the lambe, which had this place before it. For as that lambe was appointed to prayſe God for their deliuerie from the bōdage of Pharao, ſo the holy Supper was ordained to [a] prayſe the Lord for our redemption from the power of the deuill by the death of Chriſt.

[a] 1. Cor. 11. 26.

XVII.

But as the Sacramentes in reſpect of God, are ſignes of grace towards his people; ſo in reſpect of vs they be [a] markes of our profeſſion, whereby we openly profeſſe that we deſire to be counted among the people of God, and will worſhip onely the true God, who hath manifeſted himſelf to his people, as by the moſt ſure word and doctrine of the Prophetes and Apoſtles, ſo alſo by theſe Sacraments.

[a] Mat. 23. 15 Act. 2. 41. & chap. 8. 36. 37. 38. [a] Gen. 17. 10 and 11. Exod. 12. 11. and 27. Act. 22. 16.

XVIII.

Of all theſe Sacraments, the Scripture vſually ſpeaketh [a] metonymically, that is, attributing the names or properties of the things ſignified to the ſignes themſelues, which thing is done, partly to teach vs, the relation which is betweene thoſe ſignes, and things ſignified, & part-

Mat. 26. 26. and 28. Mar. 14. 22. and 24. Luke. 22. 19. and 20. 1. Cor. 10. 4. 16. 1. Cor. 11. 24. and 25.

ly to signifie the truth & certaintie of the working of those holy Sacramentes, that the beleeuers should not doubt, but that the things signified, set before vs, are as truly by the working of the holy spirit cõmunicated vnto them, as they certainly feele, that these diuine signes and seales (which are named Sacraments) are by the Minister of the Church giuen them.

XIX.

The difference of the old and new Sacramẽts, is not in the things signified, for they, in both are the same, but partly in the manner of signification, and partly in the euidence of demonstration, for the old signified and figured Christ to come, but the new signifie and shew that he is come. Again, the new are more manifest thẽ the old, because they represent a thing done, and clearely preached by the Gospell.

a 1. Cor. 10. 3. 4.

XX.

They erre that any way bind the things signified to the signes,

XXI.

As also they that attribute to the signes power to conferre grace, which they one-

ly

ly seale and testifie.

XXII.

But the Papistes erre most shamefully, in that they transforme the Lords Supper into the Masse, teaching that by consecration, that is, by the muttering of the fiue wordes, *Hoc enim est corpus meum*, *for this is my body* ouer the bread, the same is transubstantiated into, or turned into the substance of the body of Christ, as they say: and by the offring vp of Christ thus created by the Priest, all their sins, for whom the Masse is celebrated, are purged, whether they be as yet aliue, or euē long since dead, and in Purgatorie.

XXIII.

Lastly they sinne also grieuously whiles they adore that fained Christ, as lying hid vnder the forme of bread.

CHAP. XXIIII.

Of Baptisme.

I. Aphorisme.

BAptisme is the first Sacrament of the new Testament, or couenant of grace,

a Matt.28. 19 wherein according to Chriſts[a] inſtitution the Chriſtian is dipped in water or ſprinkled with water, by the Miniſter of the Church, to repreſent the ſhedding of the bloud of Chriſt vpon the Croſſe, and to teſtifie to him, that the remiſſion of ſins is purchaſed for him by the bloud of Chriſt, and to ſeale his regeneration by the holy Ghoſt, which grace is purchaſed alſo for the elect, by the bloud of Ieſus Chriſt: and laſtly to ſeale his communion and felowſhip with Chriſt in the kingdome of heauen: and ſo in like manner the Baptiſed makes publique profeſſion, that his harts deſire is to be one of the people and Church of God.

II.

Whereas we ſay that Baptiſme is a Sacrament, we haue already ſhewed in the former Chapter what this word ſignifieth.

III.

We ad that Baptiſme is a Sacrament of the new Teſtament, or couenant of grace, becauſe it was inſtituted by Chriſt after his incarnation: firſt adminiſtred amongſt the Iewes by Iohn the Baptiſt, & Chriſt

Chriſt himſelfe, next among all nations by the Apoſtles and their ſucceſſours.

IIII.

We call Baptiſme the firſt Sacrament of the new Teſtament, in reſpect of the ſecond, which is the Lords Supper: for Baptiſme is the Sacrament of our firſt [a] entrance, and admiſſion into the viſible Church of Chriſt, that we may be of the number of Gods childrē & ſo accounted, & may enioy their [b] priuiledges. And therfore men vnbaptiſed may not be admitted to the Lordes Supper, like as in times paſt vnder the old Teſtament, the Sacracrament of their firſt [c] entrance into the Church was Circumciſion, and none [d] vncircumciſed was to eate the paſſequer.

[a] Act.2.4.1. Iohn.4.1.
[b] Ibid.v.42.
[c] Mat.23.15.
[d] Exod.13.48

V.

We ſay that the perſon to be Baptiſed ought to be a [a] Chriſtian: by which name we vnderſtand not onely men of yeares, lately conuerted to the Chriſtiā faith, but alſo young [b] infants the children of Chriſtian parents: whereby may appeare that the ſpeach of the common people is erroneous, when as deſiring Baptiſme of the

[a] Mar.16.16 Act.8.36.37.38. Act.2.41. Act.16.14. 15.31.32.33.
[b] Act.16.33. Exod.12.48.

Pastour of the Church for their infants, they say, *God hath giuen me a child, I pray you make it a Christian soule*. For Baptisme doth not make a Christian, but signifieth and marketh vs for Christians.

VI.

We adde further that Baptisme is to be administred by the Minister of the Church: bicause Baptisme is a part of the Ecclesiasticall [a] Ministerie, which none may [b] meddle with but they which are thereunto lawfully called: for to whom Christ gaue cõmission to Baptise, to them also he gaue charge to preach his holy word: and what God hath ioyned together, [c] no man may put asunder. Those women therfore sinne, which in their fained cause of necessitie do administer this holy Sacrament: yea they sin dangerously, for baptizing without any commission frõ God, nay [d] contrary to his word: and for ascribing to any externall thing our euerlasting saluation, which is to be sought only in the death of Christ and in the promise of grace. The same is to be thought also if any man not called to the Ministery of

a Mat.28.19
b Heb.5.4.
c Mat.19.6.
d 1.Cor.14.34.
1.Tim.2.12.

of the Goſpell do Baptiſe.

VII.

Water onely is to be vſed in Baptiſme and no other liquor: for that Gods commandement is of water only, and the practiſe of the faithfull ſeruauntes of God, which firſt miniſtred the ſame (as Iohn Baptiſt, Chriſt and his Apoſtles and their ſucceſſours) can teach vs.

VIII.

And whether the Baptized be dipped in water, and that once or thriſe, or haue the water ſprinkled or powred vpon him, it is a matter indifferent, and ought to be free in the Church according to the diuerſitie of countreys. For although it be manifeſt that dipping in the water was vſed in the [a] primitiue Church: yet the originall Baptizing doth ſignifie not onely to be dipped in the water, but alſo to be wet with water any way.

[a] Iohn.3.23. Mat.3.16. Act.8.38.39. Rom.6.4.5. βαπτίζειν.

IX.

Moreouer Baptiſme is giuen vs of God to this end: firſt for the confirmation of our owne faith to our ſelues, next for the manifeſtatiõ of our profeſſion among me.

Baptiſme

X.

Baptiſme helpes our faith three wayes, teſtifying vnto vs of three things, which we receiue by faith: for firſt it is an inſtruction and ſymbole thereunto, of the [a] remiſſion of ſinnes, next of our [b] renouation by the holy Ghoſt, laſtly of our vnion and [c] communion with Chriſt.

a Act.2.37. & c.22.16.
b Rom.6.4. Tit.3.5.
c Gal.3.28.

XI.

Firſt concerning forgiueneſſe of ſins, Baptiſme both teacheth and ſealeth the ſame in a ſpeciall manner vnder the figure and type of waſhing [a] & purging vs: for as by water the filthines of the body is purged and waſhed away, So by the bloud [b] of Chriſt all the pollutions of the faithfull are waſhed and purged.

a Act.22.16 Soph.5.26. Tit.3.5.6.
b Iohn.1.7.

XII.

And this confirmation which we haue by Baptiſme concernes the whole life, all, and euery one of the ſinnes of our life: for the bloud of Chriſt, whereof Baptiſme is the ſeale, purgeth [a] vs from all ſinne. Therfore ſo oftē as we fall, we ſhould call our Baptiſme to minde, and thereby arme our ſelues, that we may euer reſt aſſured

a 1.Iohn.1.7

of

of the free pardon of our ſinnes, for that the bloud of Chriſt is that fotũaine which is [b] opened to the houſe of Dauid and to the inhabitants of Ieruſalem, that is, to all the faithfull, to waſh them from ſin, and from vncleaneſſe. [b] Zach. 13.1.

XIII.

Let no mã by this doctrine gather any libertie to ſinne: for this doctrine is not taught, but for the conſolation of them which be truly humbled, and for afflicted ſoules and conſciences. Againe, Baptiſme doth no leſſe warne vs of our [a] mortification and dying vnto ſinne, then of the remiſſion of our ſinnes by Chriſt. [a] Rom. 6.4.

XIIII.

Therefore the ſecond end of our Baptiſme is our [a] regeneration: for this Chriſt promiſeth to worke in vs by his holy ſpirite, and ſo doth indeede: and this grace alſo he merited for vs of his father, by his death and paſſion. [a] Tit. 3.5.

XV.

Where we muſt obſerue that this renewing of nature is [a] imperfect in this life: but yet ſo be we renewed that this ſinne [a] Rom. 7.

b Rom.6.4. dwelling in vs, raigneth[b] not, nor hath dominion ouer vs: but by the grace of Gods spirite is dayly more and more mortified in vs.

XVI.

The third benefite by Baptisme, is our holy vnion and communion with Christ: that we may know, that we are vnited [a] and receiued to felowship with Christ & knit vnto him as the members to the head: and therfore shalbe coheires with him in heauen. For Christ to this end sanctified Bap-

b Math.3.16. tisme in [b] his owne body, that he might haue it as commō with vs, that so it might be as a most sure bande of our vnion and communion with him. And Paule hereby proueth vs to be the sons of God, because

c Gal.3.14. that in Baptisme we haue put [c] on Christ; that is, because by the seale and testimony of our Baptisme, were are ioyned vnto Christ the onely begotten sonne of God.

a 1.Cor.12. 13.

XVII.

And thus these three ends of Baptisme serue right well for the confirmation of our faith, and so may minister great comfort vnto vs. Againe, for our profession, among

among men, Baptisme is a badge of that, for thereby we testifie that our desire is, to be numbred among Gods people, professing that we consent with all Christians in one forme of the religious worship of one God onely, and this profession also respecteth the glory of God. And this meaning hath Christ, when he commandeth to baptize *in the name of the Father, the Sonne and the holy Ghost*: that is, that by Baptisme men may be bounde to worship the true God, who is Father, Sonne and holy Ghost: and that this phrase is so to be vnderstood, the very wordes of the Apostle can teach vs. 1. Cor. 1. v. 12. 13. 14. 15.

a 1 Iohn. 4. 1. Act. 2. 41.

b Mat. 28. 19. εἰς τὸ ὄνομα.

XVIII.

Now by the premisses learne, that they onely rightly receiue and rightly vse Baptisme, which referre it to the ends for the which Christ ordained it, that is, that they may feele, and by faith receiue remission of sins, regeneration and life euerlasting in Christ alone: & so receiue Baptisme as Gods holy seale of all these benefites.

XIX.

Therfore those men greatly abuse Bap-

tiſme; which ſeeke remiſſion of ſinnes in that externall actiō: as if the power of waſhing away ſinnes were ſhut vp in the very element, or at the leaſt in the bloud of Chriſt as lying hid therein.

CHAP. XXV.

The Baptiſme of infants.

I. APHORISME.

BEcauſe the Anabaptiſtes do oppugne the Baptiſme of infants, as a point diſagreeing with Chriſtes inſtitution: it is needfull to know the reaſons, whereby the Baptiſme of infants is proued by the ſcriptures: and next to ſhewe the vanitie and weakeneſſe of the Anabaptiſtes argumēts which they bring to the contrarie.

II.

Now then that the children of the faithfull ought to be baptiſed may be ſhewed out of Gods word by foure ſpeciall arguments. The firſt is from the example of Circūciſion; which aſſuredly had the like [a] reaſon & the ſame ſignification that baptiſme hath. For like as by Circumciſion

[a] Col. 2. 11. 12.

God

God testified to the people of Israell the remission of sinnes and [c] regeneration: so by Baptisme doth he promise the very same things vnto the Christians. If therefore their infants then, at Gods [d] comandement were Circumcised: it is a good consequent that the children of the faithfull vnder the Gospell be baptised.

[b] Rom.4.11.
[c] Deut.30.6. Rom 2.29. Coloss.2.11.
[d] Gen.17.12. Leuit.12.3.

III.

For albeit we haue no such charge for the baptising of infants: yet we know right well the Lordes good pleasure herein by the very nature and end of Baptisme: especially seeing Baptisme is ordained to succeede in the [a] place of Circumcision. Now the charge giuē to them of old which professed the Iewish Religion, was, that they should not onely be Circumcised themselues, but also all [b] the males that did belong vnto them. Wherefore in like manner such as professe Christian Religion, they are bounde to bring their infants to be baptized.

[a] Col.2.11. 12.
[b] Exo.12.48.

IIII.

Againe, the children of the faithfull are partakers of that, which is signified by

Baptiſme, that is, the remiſſion of ſinnes, & regeneration, for they belong to Gods couenant wherein theſe benefits are promiſed: with what colour then of reaſon ſhall we denie them the ſeale of the couenant?

u Genc. 17.7 Act. 2. 39. 1. Cor. 7. 14.

V.

And if our infants may not be baptized, then the grace of God by Chriſts cõming doth leſſe appeare vnto vs then vnto the Iewes in times paſt: for that the faithfull Iewes were confirmed by the ſeale of Circumciſion cõcerning the ſaluatiõ of their children: wherefore it is againſt all reaſon that Chriſtiãs ſhould not in like maner by the teſtimonie of Baptiſme be aſſured of the ſaluation of their infants.

VI.

Laſtly the children of the faithfull ought to be offred vnto Chriſt, as they that haue communion with him in the kingdome of heauen: therfore we muſt giue them their Baptiſme, as the ſeale of that communiõ, and heritage, they haue with Chriſt in heauen.

x Mat. 19. 14

y Col. 2. 12.

For-

VII.

For whereas the Anabaptistes denie that the baptizing of infantes was vsed in the Apostles time: we must know that the old writers say contrarie: and the same may also appeare by the Acts of the Apostles (which Luke a companion of the Astles, as eye-witnesse of all the things, for the most part, hath left written for the Church of Christ) where it is sayd in the wordes of Peter to the Iewes conuerted by his Sermon, that they be baptized for the remission of sins, and that they should receiue the gift of the holy Ghost, for that this promise was made not onely vnto them, but vnto their childrē. Where in the word (children) it can not be denied, but that infants must be vnderstood. Againe, this Euangelist recordeth that Paule & Silas (in whose companie he himself also was) baptized Lydia & her house, and the Iayler with all his household.

a Act.2.38. 39.

b Act.16.15.

c Ibid v.33.

VIII.

Next, whereas they say that infants may not be baptized, because they can not cōceiue the doctrine of faith & repentance:

The like reason might be made against the Circumcision of infants. Wherefore it sufficeth that they are baptized vnto the repentance and faith to come, euen as the infants among the Iewes were Circumcised.

IX.

Thirdly, whereas they obiect that Baptisme was giuen for the remission of sins: and that infants haue not sinned: the assumption is false; for albeit infants haue not sinned, after the like manner of the transgression of Adam, that is actually in their own person: yet they sinned in him or in his loynes: for that they are dead in him, and dye dayly no lesse then such as be of yeares.

a Rom. 5. 14.
b Ibid. v. 12.
c 1. Cor. 15. 22.
d Rom. 5. 14. and 6. 21.

X.

Fourthly, whereas they say that Christ hath cleansed his Church *by the washing of water*, and that infantes haue no neede of this cleansing, because they be not vncleane: againe, the assumption is false: for Dauid confesseth that he was conceiued in sinne: and for that the infants of the faithfull are members of the Church: it

e Ephe. 5. 26.
f Psal. 51. 7.
g 1. Cor. 7. 14.

followeth

followeth that they also are purged by the bloud of Christ: and therefore we must graunt them the seale thereof which is Baptisme.

XI.

Lastly, where they say, that none in the Apostles time was baptized, but he that made profession of his faith before: that is true onely of such as were [a] of yeares: but that the infants of such as professed the faith, and were baptized, were also baptized in like manner, we haue before plainly proued in the 7. Aphorisme.

[a] Act. 2. 41. Act. 8. 12. Ibid. v. 37. 38.

CHAP. XXVI.

Of the Lordes Supper.

I. Aphorisme.

THe Supper of the Lord, is the second Sacrament of the [a] new Testament or couenant of grace, wherein by the [b] breaking of bread and powring of the wine into the cup, the passion & shedding of the bloud of Christ, is figured, represented, & as it were set before our eyes, and next by giuing, taking, eating and drinking of

[a] Mat. 26. 28 Mar. 14. 24. Luke. 22. 20. 1. Cor. 11. 25
[b] Mat. 26. 26 Mar. 14. 22. Luke. 22. 19. 1. Cor. 11. 24

c Mat.26.28 d Iohn.6.51. 53.54.58.

theſe elementes, the promiſe of the remiſſion of ſinnes, and life euerlaſting (purchaſed by the paſſion of Chriſt, and by his bloud ſhed, & in a word, by that his precious death) & the promiſe of their cõmunion as members with their head Chriſt Ieſus, is ſealed to all the beleeuing & worthy receiuers: wherby it cõmeth to paſſe, that the faithful ſweetly reſt in the fauor of God, obtained for them by his ſons death: and ſo feed with him ſpiritually, and dayly grow vp in a holy communiõ with Chriſt.

e 1.Cor.10. 16.17. and c. 12.verſ.13.

f 1.Cor.3.7.8

II.

And that the holy Supper is a Sacramẽt of the new couenant, it may appeare by the very words of the inſtitution, which the Lord pronounced of the cup ſaying, *This cup is the new Teſtament or couenant in my bloud*, that is, a Sacrament of the new couenant.

III.

We call the Lordes Supper, the ſecond Sacrament of the new Teſtament, in reſpect of Baptiſme which is the firſt. For like as in the old Teſtament, there were two principall Sacramẽts, Circumciſiõ & the

the Passeouer, so there are two in the new, Baptisme, and the Lordes Supper, which directly answer them & succeede in their places. And as none was admitted to the Passeouer, but the [a] Circumcised: so none must be receiued to the Supper, but the Baptized.

[a] Exo. 12.48.

IIII.

The commandement of Christ contained in the institution, is in these wordes: *Take ye, and eate ye: Take ye, and drinke ye, and do this in remembrance of me.*

V.

Againe, it is manifest by the wordes of the institution, that Christ vsed bread and wine in this Sacrament.

VI.

In the breaking of bread in the Lordes Supper, we follow both the Lordes [a] cõmaundement, and his [b] example: for the Lord did not onely breake the bread, and so by breaking it, did consecrate the same a Sacrament of his body, but also commãded this bread so blessed & so broken, to be receiued, and eaten, as the liuely symbole and Sacrament of his precious body

[a] Mat. 26. 26. Mar. 14. 22. Luke. 22. 19. 1. Cor. 11. 24.
[b] Ibid.

broken, that is, crucified for vs. And the
c 1.Cor. 11. 23. c Apoſtle ſaith, that he receiued of the Lord which he deliuered to the Corinthians concerning the adminiſtration of this
d 1.Cor. 10. 16 Sacrament: and this d breaking of bread he both commaunded & commended vnto them. To be ſhort then, the breaking of bread, is an eſſentiall ceremonie in the Lordes Supper: for that this is the principall end thereof to repreſent, ſeale and ſet
e 1.Cor. 11. 24. before vs the paſſion and breaking of e the body of Chriſt. The ſame reaſon is of the powring forth of the wine, if we cõpare it with the ſhedding of the bloud of Chriſt.

VII.

The paſſion of Chriſt is ſet before vs in this Sacrament in a liuely manner, as by
a Gal 3. 1. a preaching of the Goſpell.

VIII.

We receiue Ieſus Chriſt and his holy ſpirite moſt comfortably by the word: for it is Gods holy ordinance and inſtrument to cõuay his graces into our minds, harts, and conſciences, and that mighty power to confer and giue vs the ſpirite of grace, the ſpirite of faith, the ſpirite of adoption,

the

the ſpirit of ſanctificatiõ, of wiſedome. &c.

IX.

But there is difference betweene the participation of Chriſt by the one and by the other, for the Lord firſt by his word confers grace, but grace and faith once giuen, are ſtrengthned and increaſe dayly by the Sacraments.

X.

Againe, the Lord by the word, workes onely by one ſenſe in vs, namely the ſenſe of hearing, whereby comes knowledge & ſo faith. Rom. 10. 14. 15. And this ſenſe in deede is now ſince the corruption of our nature, the ſenſe of learning and vnderſtanding, and ſo the principall to breed & beget faith in vs: but before the fall of Adam the ſight (I take it) was the principall ſenſe to receiue and learne wiſedome and vnderſtanding in the vewe and conſideratiõ of the workes of God. The Lord therfore in the Sacrament, hath reſpect to the ſight and all other ſenſes: for in and by the Sacrament the ſoule doth not onely heare Chriſt (as in the word) but alſo ſee Chriſt, touch Chriſt, ſmell & taſt, and ſo feed vpõ

See Bradfords Sermõ of the Supper.

Christ and all his benefites.

XI.

The principall parts of this Sacrament are, to seale and ratifie that promise of Christ, wherin he assureth vs that his flesh
a Iohn 6. 55. is [a] meate indeed, and his bloud is drinke indeede, to feed vs vnto life euerlasting:
b Ibid. v. 51. and in that he saith he is the [b] bread of life, whereof who so eateth shall liue for euer: it is ordained (I say) to seale that promise, and to this effect to send vs vnto the crosse of Christ, where that promise was performed and fulfilled in euery respect. For the flesh of Christ was made vnto vs the bread of life, or that meate which quickeneth vs, in that it was
c Ibid. [c] crucified for vs.

XII.

This meate we can not eate, but by
a Iohn 6. 35. [a] faith, and this drinke we can not
b Ibidem. [b] drinke but by faith.

XIII.

Againe, to eate the flesh of Christ by faith, and to drinke his bloud by faith, is to receiue by faith the promise of God, which testifieth that the flesh of Christ, was crucified for vs, & that his bloud was

shed

ſhed for vs, that is, for the remiſſion of our ſinnes.

XIIII.

The fruite which followeth this ſpirituall meate and drinke, is a ſpirituall [a] ioy in God, and the increaſe of our [b] communion with Chriſt: for this dependeth vpon the confirmation of our faith.

[a] Iohn.6.57. 1.Cor.5.8.
[b] 1.Cor.10. 17.

XV.

Againe, it is very manifeſt that the body of Chriſt, is not eatē with the [1] mouth, and that his body is not contained [2] in the bread of the holy Supper, for that [a] heauē muſt containe him vnto the day of iudgement. Neither may we ſay that the body of Chriſt is euery where, that it may be in heauen at one and the ſelfe ſame time, & here on earth alſo in the bread of the Lordes Supper, for it euer retaines that propertie of a mans body, which is to be finite, for *Chriſt was made like vnto vs in all [b] things, [c] ſinne onely excepted.*

1. Tranſubſtantiation.
2. Conſubſtantiation.
[a] Act.3.21.
[b] Heb.2.17.
[c] Heb.4.15.

XVI.

Againe, if the body of Chriſt, and the bloud of Chriſt, were cōtained vnder the formes of bread and wine: the one part

must be neceſſarily ſeuered from the o-
ther, and ſo Chriſt muſt dye againe: But
a Rom.6.9. Chriſt dyeth a no more.

XVII.

Now that the bread of the Lords Sup-
per, is not tranſubſtantiated into the body
of Chriſt, but that the ſubſtaunce of the
bread remaineth after the wordes of con-
ſecration, it may appeare, for that Chriſt
would teach by this bread, as by a verie
a Iohn.6.55. apt ſimilitude, that his fleſh is a ſpirituall
meate: therefore it muſt neceſſarily be ve-
ry bread, that we may aſſuredly conclude,
that our ſoules are as truly fed with Chriſt
crucified for vs, as our bodies are truly fed
with that bread, which there is broken for
vs, and giuen vs. Againe, Chriſt comman-
b 1.Cor.10. 17. ded all the faithfull to eate of one b bread:
c Ibidem. to teach that they all, c are, as one bread,
or as one body: therefore it muſt be very
bread, that the ſimilitude may continue,
that like as of many grains or maſſe one
ſubſtance is made, & ſo one bread, ſo the
faithfull being many, hauing one ſpirit of
faith to knit them vnto Chriſt, and one
ſpirite of loue to knit them, one with ano-
ther,

ther, are made one Church, as one body in and through their head Iesus Christ.

XVIII.

And like as neither the water of Baptisme is chaunged, nor that water which streamed from the [a] rocke being smitten with Moses rod, was chaunged into the bloud of Christ: and yet both Sacraments of the same: So in like maner, the wine in the Lords Supper is not changed into the bloud of Christ, wherof notwithstanding it is a Sacrament, as Christ ordained and appointed.

[a] Num. 20. 10. 11.

XIX.

And yet we do not goe from the verie words of Christ, but desire to giue them their naturall sense and meaning.

XX.

The verie naturall sense of the words of Christ, doth depend vpon a Metonymie, or trope, whereby the name of the thing signified, that is the bodie, is attributed to the signe which is bread: and so for the cup and bloud of Christ in like maner.

XXI.

This Metonymicall or Sacramentall

phraſe is vſed euerie where in Scripture, where the holy Spirit ſpeaketh of Sacraments. For we may not otherwiſe vnderſtand theſe places; as where it is ſayd, that circumciſion is the [a] couenant of God, & the paſchall lambe is [b] the Lords Paſſeouer in Ægypt, and the [c] ſacrifices of the Law are ſayd to expiate the ſinnes of the people, and that the rocke which gaue the water to drinke in the wilderneſſe was [d] Chriſt.

a Gen. 17. 10
b Exod. 12. 11. and 27.
c Leuit. 6. 30. &c.
d 1. Cor. 10. 4

XXII.

The holy Spirit vſually retaineth this maner of ſpeaking in all Sacraments for two cauſes principally: firſt to helpe vs againſt our ignorance, dulneſſe, and the blindneſſe of our hearts: for if the Lord ſpake not on this maner, we would but only faſten our eyes and our hearts vpon the bare ſignes and ceremonies, and content our ſelues (as haue hypocrites in all ages) with bare and emptie ſhadowes, without faith, feare, repentance, obedience, or any reuerence of the holy couenant. Therfore I ſay, the Lord firſt ſpeakes on this wiſe, to lift vp our hearts and ſoules by faith to behold,

Pſal 50.

behold, consider, and to feede vpon the things signified. The second cause of the vse of this phrase in the Sacraments is, for that the verie truth is so, there is a reall presence of the signe and the thing signified to the beleeuer, for as he doth bodily and really participate of the signe, so doth he spiritually, & as really receiue and feed vpon the thing signified.

Sacramenta sunt signa exhibentia non significantia tantū.

XXIII.

And thus speaketh Augustine also, lest any thinke of this, as of some new inuētiō.

If Sacraments had not a certaine similitude of those things, of which they be Sacramēts, surely they should be no Sacraments: and by reason of this likenesse, they haue often the names of the things, (which are signified by them.) *Therfore as the Sacrament of the body of Christ, is after a certaine manner, the body of Christ; the Sacrament of the bloud of Christ, the bloud of Christ: so the Sacrament of faith is faith.*

a Epist. 23. ad Bonifac.

Whereas they obiect that it is not like that when Christ would minister vnto his Apostles, a speciall comfort in aduersitie, that then he should speake darkely and

doubtfully: the matter it ſelf ſheweth that this metonymicall phraſe ſeemed not hard or obſcure vnto the Apoſtles: for if they had not thought that the Lord called the bread his body, becauſe it is a liuely & true ſigne & Sacrament thereof, out of all queſtion they had bene much troubled & diſquieted with ſo prodigious a matter, which neceſſarily followeth from the literall ſenſe of the word: & this may yet better appeare, for the ſame verie time they could not well conceiue and vnderſtand more eaſie and common [a] argumentes. Therefore (I ſay) for that they were not troubled with theſe wordes, it is manifeſt that they vnderſtood them metonymically, after the maner of the Scripture: & the rather for that a little before, they had eaten of the lambe, which in the ſame ſenſe was called the paſſeouer: for that it was a ſymbole of that memorable paſſeouer, wherein the Angell [b] of the Lord ſmiting all the firſt borne of the Ægyptians, did paſſe ouer the houſes of the people of Iſraell: by which occaſiõ they were brought out of Ægypt, and ſo freed from that extreme

[a] Ioh.14.5.8 &c.16.v.17.

[b] Exo.12.27.

treme bondage.

XXV.

They ſpend here wind in vaine to obiect the omnipotencie of God, to ſhewe that the bodie of Chriſt, may be both in heauen and in the Sacramentall bread at one and the ſame time. For the queſtion is not here, what God can do, but what he will do, and what his will and good pleaſure is. And his will is, that Chriſt be like his brethren in [a] all things ſinne onely [b] excepted. Therefore his will is, that he haue a true bodie, that is, a finite bodie, and limited in place. Againe, albeit God be omnipotent, yet can he not effect contraries, as that any thing at one time both be, and be not, for that he can not [c] lye nor denie [d] himſelfe, for this is againſt his nature. And theſe propoſitions or ſentences are meere contradictorie; Chriſtes bodie is a true bodie: Chriſtes body is not a true bodie, but an infinite.

a Heb. 2. 17.
b Heb. 4. 15.
c Tit. 1. 2. Heb. 6. 18.
d 2. Tim. 2. 13

XXVI.

Neither yet ſhall this helpe the aduerſaries, to ſay, that vnleſſe it be graunted, Chriſtes bodie is euery where, it will ne-

ceſſarily follow, that it is ſeuered from the diuine nature, which is euery where, and whereunto it is perſonally vnited: for although Chriſts body be not euery where, but contained in one certaine place, yet neuertheleſſe it is euer perſonally vnited to the Deitie of the *word* for the perſonall vnion doth not make equall the humane nature with the diuine, or change the properties of the diuine nature into the humane: that the humane nature may haue the ſame proprieties with the diuine: but is ſuch an vniō as that therby the humane nature ſubſiſteth in the perſon of the *word*; ſo that it is as a part thereof, neither hath it by it ſelfe, or without the *word* any ſubſiſting. Therefore well ſpake the fathers in the Councell of Chalcedon. *The difference of natures in Chriſt, is not taken away becauſe of the vnion* (of them:) *but rather* (by this doctrine of the vnion of natures) we learne, *that the proprieties of both natures are kept, as concurring and meeting together into one perſon or* * *ſubſtance.*

Chriſt is that word. Iohn. 1. 1.

* Hypoſtaſis.

Seeing

XXVII.

Seeing therefore the bodie of Christ is finite and taken vp from earth to [a] heauen, and must be contained there vntill the [b] day of iudgement, it followeth that it is not in all places, nor in the Sacramentall bread included.

[a] Act. 19. 10. 11.

[b] Act. 3 21. 1. Cor. 11. 26

XXVII.

And albeit we say that Christes body is in heauen, and no where else, according to the true proprietie of a body: yet we tye it not to any certaine place in heauen: but we iudge him to be there free, as it beseemeth and is conuenient for that celestiall glory: which to search into, we deeme also to be a vaine and bold curiositie.

XXIX.

Whereby it is very manifest that they slaunder vs, which say that we tye the body of Christ to a certaine place in heauen.

XXX.

And whereas yet they say, that albeit Christs body be in heauen visible, yet this letteth not, but that it may be in the Sacramentall bread in an inuisible manner: first they can not proue this by the Scrip-

tures, next they ſpeake flat contradictories againſt themſelues, when as they ſay that Chriſt is in the bread really, ſubſtantially, corporally; if that be ſo, he muſt be there alſo in a viſible manner. For whatſoeuer humane bodie is any where ſubſtātially, the ſame is there alſo viſibly. For this *viſibilitie* is a propertie, which cā not be ſeuered from the ſubſtaunce of mans bodie. For this cauſe Chriſt when he appeared after his reſurrection to his Apoſtles, & deſired to [a] proue that his very body was there preſent ſubſtantially, he reaſoneth (if ſo I may ſpeake) frō the [*] viſibilitie and [*] palpabilitie thereof; and ſo appealeth to the very ſenſes of his Diſciples, that they might teſtifie the truth of his reſurrection.

[a] Luk. 24. 36. 37. 38. 39.

[*] That which may be ſeen.
[*] That which may be touched & felt.

XXXI.

And whereas yet they make an other exception, that it is vnmeet to ſubmit the nature of a glorious body, to the lawes of common nature: that makes nothing to proue the inuiſible preſence of Chriſtes bodie in the Sacramentall bread. For the glorie hath not aboliſhed the truth of the

[a] Luk. 23. 36 &c. Act. 7. 55. 56. & 1. 9. 10. 11.

body,

bodie, wherein the visibilitie thereof is contained. Next this also is to be considered, that in that first Supper of Christ with his Disciples, that his body was not yet glorified: and there is none other celebration of the Lordes Supper now, then was at that time.

XXXII.

And albeit we deny the body of Christ to be included in the Sacramentall bread: yet we say not that Christ is altogether & in euery respect absent from his holy Sacrament: or that the bread & wine be but bare and emptie signes. For Christ is truly present by the grace of his holy spirite, where two or three [a] are gathered togethe in his name: and lifteth vp also euen to heauen vnto himselfe the hearts of the faithfull by the promise of the Gospell: that they may contemplate there (namely in the heauenly [b] sanctuarie) that his sacrifice, which he offred for them vpon his Crosse, and by faith feed thereupon vnto life euerlasting.

[a] Mat.18.20.

[b] Heb.9.12. 24.

XXXIII.

Againe, if the body of Christ be not in

the Sacramentall bread, it followeth also that we must not adore his body there but we must worship and adore him in heauē, where he sitteth at the right hand of God the father: whither also in elder ages, in the celebration of the Lordes Supper, the people were inuited, when they were put in minde of the place, with *sursum corda, lifte vp your harts vnto the Lord.*

a Col. 3. 1.

XXXIIII.

Neither must the Lordes Supper be a diuine action, performed by the Minister of the Church alone, but the Pastor must declare and lay open with a good voyce, and in a plaine manner, what the mistery thereof is, vnto the people.

XXXV.

In like manner we must reiect priuate communions, as when this Sacrament is administred to particular persons readie to dye, without any congregation or companie of the faithfull to be partakers with him of that holie communion: for the Apostle speaking of the celebration of the Supper, saith, *when ye meet together*: againe, for that this Sacrament is

a 1. Cor. 11. 18.

a ſpeciall ſymbole, of the communion of Saintes: and this the Apoſtle meaneth where he ſaith, *for* [b] *we that are many are one bread, and one body, becauſe we all are partakers of one bread.*

b 1. Cor. 10. 17.

XXXVI.

The worthineſſe of the communicants conſiſteth in this that they [a] acknowledge and bewayle their owne vnworthineſſe, and by faith call vpon God, that he will of his grace and mercy in Ieſus Chriſt make them worthy.

a 1. Cor. 11. 28.

XXXVII.

Yet to ſpeake more diſtinctly & plainly to the vnderſtanding of the ignorant, to the end they may come prepared and aduiſedly to the holy Communion, and for that the abuſe of this holy Sacrament, is one cauſe of all theſe iudgements which are paſt and haue conſumed many, and yet are ſtill threatned againſt vs: therefore the vnworthy receiuers which diſhonour God, hurt and hinder their owne ſaluation, and prouoke Gods wrath againſt his Church and people, they are theſe which follow.

XXXVIII.

1 In the first place I set all Atheists, mẽ *without God, without Christ*, or any Religion, meere Epicures in the world, therefore ought they to be without this holy Sacrament: they be vnworthy of this holy communion, for they be not in communion with God and his people.

a Ephe.2.12 Psal.14.1.

2 All vncleane beasts, doggs, & swine, I meane all in the Church of an vncleane beastly life: such as the Apostle assureth vs cã not enter into the kingdome of heauen: *fornicators, idolaters, adulterers, wantõs, buggerers, theeues, couetous, drunckards, raylers, extortioners*; a watch-word is added, *be not deceiued*. These be vnworthy our priuate feastes, how much more to meet with vs, our Lord and Saiiour Iesus Christ in this holy banquet.

1.Cor.6.9.

Ignorant in the great grounds of Religion. Heb.6.1.2.3.4.5.

3 All ignorant people (howsoeuer they may seeme harmelesse, &c.) which cã not *discerne the Lordes body*. 1. Cor. 11. v. 29. nor yet desire to discerne and know it: No knowledge, no faith: no faith, no loue: no loue, no affiance or trust in God: no trust, no feare: no feare, no humiliation: want

these

theſe graces, or any of them, no worſhip, no acceſſe to God. Heb. 11. 6. Therefore theſe be vnworthy receiuers.

4 Such as lightly account of the couenant, whatſoeuer loue and zeale they pretend to the Sacramentes: Such as deſpiſe the one, are and muſt be prophane contemners of the other. Pſal. 50. 16.

5 Some fooliſh wits pretend loue and great zeale to the word, and yet neglect and contemne the holy Sacraments: their contempt appeareth in the breach of the Lordes ordinance, they ſeldome come to the Lordes Supper (as they are bound) to preach and celebrate with vs the bleſſed cõmemoration of the Lordes death vntill his comming againe. 1. Cor. 11. 24. 25. 26.

6 All ſuch as do not hunger for Chriſt, for they can not feed on Chriſt: no knowledge of ſinne, no feeling of ſinne: no feeling of ſinne, no ſorow for ſinne: no ſorow for ſinne, no confeſſion of ſinne: no confeſſion of ſinne, no deſire of grace: no deſire of grace, no ſpirite of faith to receiue Chriſt: no ſpirite of faith, no ſpirite of adoption, ſanctification, &c.

Pſal. 32. 5.
Ephe. 1. 15.
Rom. 8. 14. 15

7 All contentious brethren, for this is a Sacrament of our vnitie, badge of loue, and a band of vnion and communion with Christ & all his holy members. 1. Cor. 10. 2. 16.

Iohn. 1. 12. 8 All vnbeleeuers, for all such as want the precious faith, haue no hand to receiue Christ: they receiue onely as Augustin speaketh, and as Iudas did *panem Dominũ, the bread of the Lord, not, panem Domini, the bread of life, the Lord Christ.*

9 The faithfull also in regard of their frailtie, weakneſſe, corruptions, and manifold wants, if they haue not duly, truly, and wisely, examined, humbled, and so prepared thẽselues to meet Iesus Christ, they be vnworthy: and so they cause many plagues, many afflictions and euils in this life, vpõ their bodies & soules, that being iudged & chastened here, they may escape the condẽnation of the world in the life to come. 1. Cor. 11. 28. 30. 31. And thus farre of vnworthy receiuers.

XXXIX.

That forme of administration of the Lords Supper is best, which cometh nea-

reſt

rest the simplicitie of the first institution, & is furtheſt from superstition: wherin albeit, there be some things indifferent, yet the breaking of bread for the 'causes before alledged, may not be counted an indifferent thing. a Aphoris. 6.

XL.

And albeit the Lord hath not appointed any certaine times for the celebration of the Lordes Supper: yet reason so requireth that Christians haue it in often vse, that they may oftē remember the passion of Christ: & by this commemoration confirme their faith and stir vp themselues to prayse & magnifie the goodnes of God in the worke of their redemptiō: & finally to increase the mutuall loue, & to testifie the same one to another, cōsidering the band thereof in the vnitie of the bodie of our Lord and Sauiour Iesus Christ.

CHAP. XXVII.

Of the Popish Masse.

I. Aphorisme.

THe Papists faine that the Masse is a worke, wherein the Masse-priest doth create or make his Christ of

bread, by buzzing or mumbling of these fiue words, *Hoc est enim corpus meum*: *for this is my bodie.* And then offereth him to the Father as a sacrifice, to expiate the sins of all, quicke, and dead, for whom that Masse is celebrated.

II.

This opinion of prophane Papistes, is impious and blasphemous. For first this reproch and disgrace is offered thereby vnto Christ: that he is not the only Priest of the new Testament.

a Heb.5.6. and 7.24.

III.

Againe, this doctrine ouerthroweth the merite of Christs death: as if the sins of all the faithfull were not perfectly expiate by that one a sacrifice of Christes death.

a Heb.9.12. and 10.12.14.

IIII.

Thirdly, the Papistes by this assertion, as much as lyeth in them, do againe crucifie Christ: in that they promise the remission of sinnes by the Masse, and so set vp a new Testament: and in that they say they offer vp Christ as an host or sacrifice vnto God. For where there is a Testamēt, there

there must needs be the [a] death of a testator: & where an host is, it must be slaine. [a] Heb.9.16.

V.

Fourthly, this opinion or assertion doth depriue vs of the benefit of Christs death, that is, the remission of sinnes: for if sinnes be pardoned by the merite of the Masse, then surely are they not pardoned by the merite of the [a] death of Christ. [a] Mat.26,28.

VI.

Fiftly, the Masse doth vtterly euert and take away the Lords Supper: for it cannot stand with it. For in the Supper the Lords purpose is to giue a blessing [a] vnto vs: but in the Masse men purpose to offer vp satisfaction vnto God. Againe, in the Supper the Lord testifieth vnto vs, that we are & must be daily [b] quickened, by the onely sacrifice of Christ: but in the Masse they faine, that Christs sacrifice cannot profite vs, if it be not iterated euerie day. Thirdly, the Supper is celebrated by the [c] whole congregation, but the Masse is celebrated by the Priest onely. [a] Ioh.6.32. [b] Ioh.6.57. [c] 1.Cor.11. 18.& 10.17. Mat.26.27.

VII.

Moreouer, the arguments which Pa-

pists vse for the defence of the Masse, are of no waight, as these following: Christ sayd in the institution of the Supper, *Do this*: therefore he commaunded his Apostles and their successours to offer vp or sacrifice his bodie vnto God. For so this word *facere, to do it*, (say they) is vsed euerie where in holy[a] Scripture, and so it is found also with[b] prophane writers. But I say it is no good consequent, that because that word is elsewhere so taken, that therfore it is also so vsed in this place. Next, that it must haue here another significatiō, it is euident, both by the coherence of sentēces, & by the Apostle[c] Paules expositiō, that nothing else is signified, but this, *Eate this bread, and drinke ye of this cup*. Againe those words were not spoken to the Apostles onely, as Ministers of the Church (for Christ himselfe performed the partes of a Minister) but as to all the faithfull receiuing the Sacrament at the hands of the Lords Minister. Wherefore these wordes doe no lesse concerne those whom they call lay men, then they do the Priests or Ministers of the Church.

[a] Exod 29. Num. 28.

[b] Apud Vergil. eclog. 3.

[c] 1. Cor. 11. 26.

Againe,

VIII.

Againe, if the Supper be to represent Christes sacrifice and oblation, which he made vpon his Crosse: thē Christ must be offered vp in the Sacramēt of the Supper, for how can we otherwise represent in the Supper the oblation of Christ, but by offering vp Christ vnder the kindes of bread and wine. But this consequence is false, and so is the reason thereof. For that oblation which Christ made on the Crosse, both may & must be otherwise represented, that is, by the breaking of the bread and the powring out of the wine. a 1. Cor. 11. 24.

IX.

Againe, if the paschall lambe was to be sacrificed then Christ also in the Eucharist must be sacrificed, for that the paschal lambe was a type of the Lordes Supper: here I answere againe, the consequence is false, and the reason therof: for of that antecedent this will follow that Christ also must be sacrificed: for that the lambe was a type of Christ, not in the Euchariſt, but on the Crosse: where as Iohn saith, that was finished which the lambe prefigured. a 1. Cor. 5. 7. b Ioh. 19. 36.

X.

Againe, they bring a place of Malach. chap. 1. v. 11. *from the rising of the sunne, vnto the going downe of the same, my name is great among the Gentils, and in euery place incense shalbe offred vnto my name and a pure offring*. But I answer, that where they inferre that the body of Christ is offred vp in the Supper, because it is a cleane or pure offring, the argumēt is false, because it will not follow from the generall to the speciall affirmatiuely. And it is very manifest to any man of vnderstanding, that Malachie here speaketh, as the [a] Prophets, of the spirituall worship of the new Testament, vnder the shadowes of the ceremoniall worship vsed in the old.

[a] See Ioel 2. 28. & Act. 2. 17.

But it is straunge that these men dare be bold to bring argumēts for the defence of their Masse in sacrifice out of the Epistle to the Hebrues: for that the principall doctrine of that Epistle doth plainly euert all this Popish inuērion of the Masse, out of the 5. chap. v. 1. they haue this saying. [a] *Euerie Priest is ordained, that he may offer sacrifices for sinnes*. Therefore there are also

[a] Heb. 5. 1. καθίσταται.

so in the new Testament, Priests properly so called, which offer vp sacrifices for sins. For that the Apostle vseth a verbe of the present tense, I answer, it is very manifest, in all the Apostles doctrine and speach in that place, that he speaketh of the Priestes of the old Testament, and of the sacrifices which were types of Christes sacrifice, the only sacrifice expiatorie for sinne. And so the Apostle speaking of Leuitical Priests, in all the Epistle vseth verbes of the present tense, as chap. 7. 9. 11. The reason of that phrase is, to set the matter whereof he speaketh, more manifestly before the eyes of men.

XII.

Next they borow out of the 7. chap. the type of Melchi-zedek: & they reason thus; If Christ did not sacrifice himselfe in the Supper in an vnbloudy sacrifice vnder, the kindes of bread and wine, then was he neuer made Priest after the order of Melchi-zedek: But he was made, &c. as the Apostle witnesseth in that chap. The reason of the consequence is, because Melchi-zedek offred vp vnto God bread and wine, I

answer, the consequēce is false, for Christ is called a Priest after the order of Melchi-zedek, principally for this cause, as the Apostle sheweth, because he is a priest
a Heb 7.3. for[a] euer, as Melchi-zedek there is noted and described, *without father, without mother, without kinred.* Againe, the reason of their consequēce is false, for that Melchizedek did not offer bread and wine vnto
b Gen.14.18 God, but brought forth[b] bread and wine, for the refection of Abraham and his seruants, and that this is there signified we may well vnderstand both by the Hebrue word *Hotzi*, and by the circumstance of that action in that place.

XIII.

Lastly, they haue this sentence out of
a Heb 9.23. the 9 chap. *It is necessarie that the* [a]* *similitudes of heauenly things, should be purified with such things: but the heauenly things themselues* (are purified) *with better* * *sacrifices then these.* Ergo, with oblations of Masses: because he speaketh in the plurall number, hostes. Therfore he speaketh not of the bloudie sacrifice of Christ, which was but one. But I answer that the Apo-

* Exemplaria.

*Suriar. Hostes, as they speake.

stle

ſtle there ſtill keepeth his plurall number, taking one number for another, becauſe he continueth in the compariſon of the legall ſacrifices. And of theſe chaunges, we haue many examples, as Ruth. 1. v. 10. and chapter. 2. v. 20. And that the Apoſtle there ſpeaketh of that one ſacrifice of Chriſt, may appeare by the ſcope of that whole chap. for that nothing elſe is there intended, but to compare the Prieſthood of Chriſt, with the Leuiticall Prieſthood, and to ſhew how far that excelleth this.

Enallage n. chaunge of number.

XIIII.

And albeit we vtterly deny that the holy Supper of the Lord (which the Papiſtes haue transformed into the monſter of the Maſſe) to be a ſacrifice expiatorie for ſin: yet we do willingly confeſſe and profeſſe it to be the ſacrifice * Euchariſticall of the new Teſtament, for that it was inſtituted by the Lord for this ende, by this ſolemne rite to [a] ſhew & ſet forth his death, that we might magnifie him as our onely redeemer to the glorious prayſe of his name.

* Sacrifice of prayſe & thankes-geuing.

[a] 1. Cor. 11. 26.

CHAP. XXVIII.

Of the Ciuill Magistrate.

I. Aphorisme.

BBcause some think the ciuill Magistrat is to be banished out of the Church of God: & others giue him too much power: it is verie needefull also, that we know by gods word, whether this order be allowed of God, and how far the ciuill Magistrats power reacheth.

II.

Both which points the better to know, we must speake of three things in order; first of the Magistrat, next of the lawes, & lastly of the people.

III.

Of the Magistrat we must consider also three things, whether his place & calling be approued of God, what his office is, & what authoritie he hath.

IIII.

It is manifest by the Scriptures that God approueth Magistracie or ciuill gouernement: as Psal. 82. v. 1. *God standeth in tha*

the assemblie of Gods, he iudgeth amõg Gods. v.6. *I sayd ye are Gods, and ye are all the children of the most high.* Deut.1.v.17. Moses saith, *the iudgement is Gods.* So 2.Chron. 19.v.6. Iehosaphat saith to the Iudges, *ye execute not the iudgements of mã, but of the Lord.* Prou.8.v.15. Wisedome that is the sonne of God speaketh. *By me kings raigne and princes decree iustice.* Dan.2.v.21. *God taketh away kingdomes, & setteth vp kings.* Rom.13.v.1. Paule saith. *He that resisteth power, resisteth the ordinance of God.*

V.

The office of the Magistrat is to be the [a] keeper of both the Tables of Gods law: & therefore his principall care must be to set vp and to defend the [b] pure worship and seruice of God. Next, to do iudgement [c] and iustice, that is, to punish the euill, to defend and reward the good.

[a] Deut.17. 18.19.

[b] Deut.15.5. 2.King.23. 2.Chron.29.

[c] Ierem.22.3 Psal.82.3.4. Rom.13.3.4. Gene.9.6.

VI.

Againe, if neede so require, the Magistrat is bounde to defend the subiect with [a] armes, and those dominions which are committed to his charge.

[a] Deut.20. Luke.3.14. Mat.8.10. Act.10.4.

VII.

Notwithstanding, when Magistrates punish either their subiects or their enemies: they ought to haue a speciall care, that they giue no place to their owne affections, but respect onely the discharge of their dutie.

VIII.

The Magistrate may by good right require and demaund of his subiectes [a] tributes and customes: and he may vse the same, not onely for the discharge of his publike seruices, but also for the [b] honour of his house, and for the preseruation of his owne state and dignitie.

[a] Ro.13.6.7.
[b] 1.Sam.8. 11.&c. Gen.44.22. 23. Dan.2.41.

IX.

And thus farre of the Magistrate: now for the lawes, we must first obserue, that God hath three kindes of lawes: the law morall, ceremoniall and iudiciall.

X.

The summe of the Morall law is comprized in the [a] Decalogue, consisting in the loue of God and the neighbour: and for that it is an euerlasting rule of iustice,

[a] Exod.20. Deut.5.

it must continue euer in force.

XI.

The Ceremoniall law was the [a] pedagogie of the Iewes vntill the coming of Christ: and therefore Christ being come, it is [b] abrogated.

[a] Gal.3.24.

[b] Col.2.16. Ephes.2.15.

XII.

The Iudiciall law in as much as it was properly applyed to the Iewes, bindeth not the Christian Magistrate: yet in appointing the [a] punishments of grieuous sinnes, it bindeth no lesse the Christian Magistrate at this day, then it bound the Magistrates of the Iewes.

[a] Leu.24.16. Deut.13.5.

XIII.

And thus farre of the lawes. The third part is of the subiectes. The dutie of subiectes towards their Magistrates, first is, to esteeme of them and [a] reuerence them as the ministers and messengers or [b] vicegerents of God: next, with readinesse of minde, and in all obseruance to [c] obey them. Lastly, not to intermeddle with publique affaires, nor to [d] enterprise anie thing without their commission.

[a] Rom.13.7

[b] Rom.13.4.

[c] Ibid.v.1. and 5. 1.Pet.2.13. 14.

[d] 1.Pet.4.15

XIIII.

They are bound also to obey them that vniustly[a] and tyrannically rule ouer them: so long as they commaund nothing that God hath forbidden, and forbid nothing that God hath commaunded: for in this case we must keepe that rule of S. Peter: *We must obey*[b] *God more then men*, and that rule of Christ,[c] *Giue vnto Cæsar those things which are Cæsars, and vnto God those things which are Gods.*

a 1. Pet. 1. 18 Ier. 27. 12.

b Act. 4. 19. and 5. 29.

c Mat. 22. 21.

A

A SVPPLEMENT OR ADDITION, FOR THE CLEERING AND opening of the doctrine of the *Lords Supper.*

WHEREAS our Lord Ieſus Chriſt the 6. of Iohn ſaith in expreſſe words, that *his flesh is meate indeed, & his bloud is drinke indeed.* And againe, *Vnleſſe ye eate the flesh of the ſonne of man, and drinke his bloud, ye haue no life in you:* For the right vnderſtanding of theſe wordes and doctrine, which at the firſt ſight ſeemeth ſo ſtrange, and to the Capernaites (whom Chriſt then taught) moſt repugnant to all reaſon: and that the ſame may miniſter cõfort vnto our ſoules, which is the right end and vſe of this celeſtiall veritie, two queſtions principally muſt be cõſidered. The firſt is, *VVhat kind*

a Ioh.6.55.

b Ibid.v.53.

of

of meate the flesh of Christ is? The second, *How or in what maner this meate is to be eaten?* The same question may be made also cõcerning the cup, as *What kind of drinke the bloud of Christ is?* and *in what maner must we drinke the same?* Now then as concerning the first question: If the flesh of Christ bee meate indeede (as is before shewed) it must be either a corporall or spirituall foode. Corporall foode is that which nourisheth him bodily that feedeth thereupon, and this (to speake after the vsuall maner and properly) is called meate. Spirituall food, is that whereby the soule or spirit of him which eateth is fed and nourished: and this is called meate improperly, tropically, metaphorically, because it hath the likenesse of meat, properly so called. For like as by natural food so properly called, the bodie is nourished and sustained: so by that spirituall meate the spirit and soule of man is cherished, & as nourished. The same reason and description may be giuen of the corporall and spirituall drinke. And now it is certaine, that neither the flesh of Christ is a corporall

rall food, nor his bloud corporall drinke: for that no bodily ſubſtance is fed & preſerued either by the fleſh or by the bloud of Chriſt: For, to effect this, the fleſh of Chriſt muſt bee eaten with the mouth, chewed with the teeth, ſwallowed vp, digeſted, and ſo turned into that nouriſhing * iuyce in the ſtomach, whereof bloud is ingendred, and ſo deriued or ſent into all partes of the bodie, to be vnited thereunto, or altred and chaunged into the ſubſtance thereof, that the body may receiue his growth and preſeruation therby. And ſo in like maner, the bloud of Chriſt, if the bodie were to be nouriſhed thereby, muſt be drunke vp with the mouth, ſwallowed, &c. But theſe things are againſt all reaſon, and horrible to be ſpoken. And this was the verie cauſe, why the Capernaites did ſo tremble at the ſpeech of Chriſt, touching the eating of his fleſh, & tooke it ſo in euil part, ſaying; 'c *How can this man giue vs his fleſh to eate?* and againe, 'd *This is an hard ſaying, who can heare it?* For they vnderſtood Chriſt to ſpeake thoſe words of a bodilie food, which were to be taken

* Chilus.

c Ioh.6.52.
d Ibid.v.60.

with the mouth, for the nouriſhment of the body. Wherefore ſeeing that it is manifeſt by theſe abſurde conſequents, that the fleſh of Chriſt is no meate for the body: it followeth, that it muſt be a ſpirituall foode, and his bloud ſpirituall drinke, whereby the ſpirite and ſoule of man is fed and preſerued vnto life euerlaſting, like as mans body is nouriſhed and kept in this temporall & fraile life, by corporall meat and drinke. And this Chriſt himſelfe ſeemeth to haue ſaid in theſe wordes. *It is* [a] *the ſpirite that quickneth, the fleſh profiteth nothing, the wordes that I ſpeake vnto you are ſpirite and life.* And whereas the moſt of the beſt interpreters of theſe times expounde theſe wordes, of Chriſtes Deitie, as if the ſame were vnderſtood by the word *ſpirite*: ſo that Chriſtes meaning (as they ſay) is, that the power of quickning doth proceede from the Deitie of Chriſt: ſo that his fleſh hath power to quicken vs, as it is the fleſh of the ſonne of God crucified for vs. This expoſition no doubt is ſound and good, yet I thinke this be the moſt ſimple and naturall ſenſe,

[a] Ibid. v. 63.

if

if by the word *ſpirit* we vnderſtād the holy Ghoſt, that the meaning ſhould be thus: my fleſh which I ſaid muſt be eaten, to attaine eternall life, profiteth nothing to effect this, if ye eate the ſame corporally, as you Capernaites vnderſtand me: but it is the ſpirit which quickneth, that is, the holy Ghoſt quickneth the harts of the faithfull, and nouriſheth them vnto life euerlaſting, by working in them effectually to beleeue in me, and ſo to eate my fleſh and to drinke my bloud ſpiritually, that is, by faith, whereby they are well aſſured that my fleſh was crucified for them, and my bloud ſhed for them for the remiſſion of their ſinnes. *The wordes*, therefore (ſaith he) *which I ſpeake vnto you*, of the neceſſitie of eating my fleſh to attaine eternall life: theſe wordes I ſay *are ſpirite and life*, that is, muſt be vnderſtood of the effectuall working of the holy Ghoſt in the harts of the elect, to worke eternall life in them, euen by faith.

Moreouer, for the better vnderſtanding of this point, in what ſenſe, the fleſh of Chriſt is, and may truly be ſaid to be

our ſpirituall foode: we muſt expreſſe alſo in what manner it is made meate for vs. And this Chriſt taught vs in very plaine wordes, in that Sermon, where he ſaith, *I am that liuing bread* (that is, the quickning bread, or that bread that giueth life) *which came downe from heauen: If any man ſhall eate of this bread, he ſhall liue for euer, and the bread that I will giue, is my flesh, which I will giue for the life of the world.* In theſe laſt wordes, *which I will giue for the life of the world*, Chriſt ſheweth in what maner his fleſh ſhould be foode for vs, and that is, in that he will giue it vnto the death, *for our life*, that is, to merite for vs life euerlaſting, offring it as Prieſt himſelfe, a holy ſacrifice to God his father. And that this is the naturall ſenſe of this relatiue * *which* in this place: as if the Lord had ſaid, *quatenus eam dabo*, in that, or for that I ſhall giue it, it is verie manifeſt by the matter it ſelfe, which is handled in that place. For if we ſhall not ſo vnderſtand thoſe wordes, as tending to declare the former maner of that thing which is here intreated: then that word muſt note ſome

f v.51.

* Quam ego dabo.

diui-

diuiſion of a generall into ſpecials, as if Chriſt had two kindes of fleſh, of which the one he would giue for the life of the world, the other he would not giue. But this interpretation is manifeſtly falſe, and contrary to the articles of our faith wherein we ground the truth of Chriſtes incarnation. Therefore that expoſition of the relatiue *which* in this place is verie true and natural, and vſed to declare the forme and manner of that thing, which is there propoſed or diſputed vpon. And the very ſame interpretation is there of the words of the Lord in the inſtitution of his holy Supper, where, of that bread broken, he ſpeaketh on this wiſe; *This is my bodie, which is giuen, or broken for you*, that is, in * aſmuch as, or for that it is broken or giuen for you. For that holie bread, or as Paule calleth it, that bread of the Lord, is not ſimplie the Sacrament of the Lordes bodie: that is, doth not ſimplie ſignifie and teſtifie that the Lord hath a true bodie: but ſignifieth and teſtifieth, that the Lords body is broken or giuen for vs, that is, was offred on the Croſſe with the fee-

* Quatenus.

ling of Gods wrath, to make ſatisfaction for our ſinnes. And in like manner muſt we ſpeake and thinke of the other wordes, which the Lord pronounced, of the holy cup or wine: ſaying, *This is that my bloud of the new Teſtament or couenant, which is shed for you and for manie, for the remiſſion of ſinnes*: that is, in aſmuch as, or for that *it is shed, &c.* By the premiſſes, it is now manifeſt, that the fleſh of Chriſt hath in it the nature of meate, not ſimplie but in a certaine reſpect: that is, in aſmuch as, it was crucified for vs. Like as the body is ſaid to be viſible, in reſpect of the colours thereof.

Now concerning the ſecond queſtion in what maner, we eate the fleſh of Chriſt, and drinke his bloud: I anſwer: Such as the meate and drinke is, ſuch muſt be the maner of the eating and drinking thereof: but the fleſh of Chriſt is ſpirituall meate, and his bloud is ſpirituall drinke, as is aforeſhewed. Therefore the fleſh of Chriſt is eaten ſpiritually or in a ſpirituall manner, and his bloud is drunke alſo in the ſame manner. Now to eate the fleſh of

Christ and to drinke his bloud spiritually, is to eate with the mouth of the spirite, that is, of the soule, to wit, by faith. Again, to eate the flesh of Christ by faith, and to drinke his bloud, is nothing else but to beleeue in Christ, or to beleeue that the flesh of Christ is crucified for thee, and that his bloud is shed for thee, for the remission of thy sinnes. This Christ himselfe sheweth in the same Sermon, where he propoundeth two propositions or sentences signifying one thing: which are these: *he that beleeueth*[g] *in me hath eternall life*, and[b] *he that eateth my flesh, and drinketh my bloud hath eternall life*. The matter also, and argument there handled requires this interpretation of the words of Christ: for if he meant by that phrase of eating his flesh one thing, and by that of faith another thing: then this consequent would follow, we must haue not one, but two wayes to life euerlasting: one by eating the flesh of Christ, the other by faith. But the way to eternall life is but one, which is Christ alone receiued by faith, or faith in Christ our Sauiour, both

[g] v. 47.
[b] v. 54.

come to one effect. And yet the better to vnderſtand this point, conſider a little what the nature of faith is. And this is knowen by his next and proper obiect, which is the Goſpell, or that teſtimonie which God hath giuen vs of his loue and grace for and through Ieſus Chriſt, for faith reſteth vpon the Goſpell as the bleſſed and infallible teſtimonie of God. And the Goſpell teſtifieth of Chriſt, that is, of his perſon and office, and of all his benefites towardes vs: that is to ſay, that Chriſt is the only begotten ſonne of God, which for our ſake and for our ſaluation came downe from heauen, and was made man of the virgine Marie: that he liued an holy life according to the law of God, and hath brought vnto vs from the boſome of his father the counſell of God concerning our ſaluation: who being righteous ſuffered for vs that are vnrighteous vnder *Pontius Pylate*, was crucified, dead, &c. And like as the Goſpell teſtifieth theſe things vnto vs; ſo the Sacramentes alſo teſtifie the ſame, for they are ſeales of the Goſpell, and as it were, a Goſpell ſeene and a

Goſpell

Gospell felt. He therefore that beleeueth these holy testimonies of God, in so doing, he spiritually feedeth vpon the bodie of Christ & spiritually drinketh the bloud of Christ. And thus doth Augustine, expounde this place of Christ. *Vnlesse* (saith he) *ye eate the flesh of the sonne of man, and drinke his bloud, ye haue no life in you. He seemeth to commande a horrible fact, and a thing most detestable: It is a figure commanding vs to communicate with, or to become partakers of the Lordes passion, and to lay vp sweetely and comfortably in memorie, that his flesh was crucified and wounded for vs:* thus saith Augustine. After the same maner doth Mr Iohn Caluin, that famous diuine of our age, lay open those wordes of Christ, in his booke of Institutions the 4. booke Chap. 17. sect. 5.

De doctrina Christ. Lib. 3. cap. 16.

FINIS.

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D